



THE
NEW-JERUSALEM
MAGAZINE.

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CONTENTS.

THE CHURCH IN THE WILDERNESS	<i>Joseph Pettee</i>	129
ALL IS OF GOD. (Poetry)	<i>W. B. Haseltine</i>	137
AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA. III.....	<i>Willard H. Hinkley</i> ...	139
THE RISEN OR NEW-JERUSALEM LORD.....	<i>Edmund A. Beaman</i> ...	147
THE BOOK OF ENOCH THE PROPHET	<i>Theodore F. Wright</i>	158
SWEDENBORG STUDIES.....		163
Publication of the "Diary"; The "Diary," Vol. II., nos. 1539 to 3240.		

BOOK NOTICES:

The Hebrews and the Red Sea, 172.—The Cities of Egypt, 172.—The New-Church Review, 173.—The Mystery of Creation and of Man, 174.—Memoir of Charles Lowe, 175.—The Life of Ulrich Zwingli, 176.—The Life of Martin Luther, 176.—Arius the Libyan, 177.—The Andover Review, 177.—The Life of Paul, 178.—Certitude, Providence, and Prayer, 178.—Beliefs about the Bible, 178.—Our Children in the Other Life, 179.—Every Other Saturday, 179.—Philosophy of Henry James, 180.—The New-Englander, 180.

THE NEW CHURCH:

The Coming Centenary, 181.—The Swedenborg Lecture Bureau, 182.—New-Church Lectures in London, 183.—Swedenborg Publishing Association, 184.—The Knowable Lord, 185.—Good Advice, 185.—Literary Work in Progress, 186.—Lectures on the New Age, 186.—Light for Doubtters, 186.—A Hint to Missionaries, 187.—Patience, 187.—Our Visitor from England, 187.

THE RELIGIOUS WORLD:

A Group of Essays, 188.—Science Must Go, 189.—Heresy-Hunting, 189.—The Fair Retort, 190.—Spiritual Hospitality, 190.—Sabatier on the Atonement, 190.—"Apology for the Thirty-Nine Articles," 191.—The Inter-Ecclesiastical Congress, 192.—Out-Doing Swedenborg, 192.

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THE
NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 3.

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THE CHURCH IN THE WILDERNESS.

WE learn in the Apocalypse, that the woman who brought forth the man-child, when she was persecuted of the dragon, fled into the wilderness where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days. And we learn from Swedenborg's explanation that this denotes "the confinement of the New Church to a few, while provision is making for its increase among many, until it arrives at maturity."—A. R., nos. 546, 547.

There can be no question that we are living in the period represented by the woman in the wilderness,—the period when preparations are making for the increase of the New Church among many, and its coming to a more mature state.

It is, of course, of much interest to us to understand as well as we can the circumstances in which we are placed, that we may better meet our responsibilities.

It will give aid in this direction to contemplate briefly the causes which at present confine the woman in the wilderness—the causes of the fewness of the members of the Church, and of its apparent feebleness.

On this subject, we find the following in the "Apocalypse Explained," n. 732.

"The causes why the New Church, which is called the Holy Jerusalem, is first to commence with a few, afterwards with greater
(9)

numbers, and so at last to arrive at its full state, are several. The first is, that its doctrine, which is the doctrine of love to the Lord, and charity towards the neighbor, cannot be acknowledged and thence received, except by those who are interiorly affected with truths; and no others are interiorly affected with truths but they who see them; and they only see them who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world.

“Another cause is, that the doctrine of that Church cannot be acknowledged and consequently received, except by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone. Confirmation in doctrine only, does not hinder reception, but if it be at the same time in life, it does hinder; for they [who have thus confirmed it] do not know what love to the Lord is, or what love to the neighbor or charity is, neither are they willing to know.

“The third cause is, that the New Church on earth increases according to its increase in the world of spirits; for spirits from thence are with men. And they, that is, the spirits, are from those who were in the faith of their Church whilst they lived on earth; and no others of them receive the doctrine but those who were in the spiritual affection of truth. Such only are conjoined to heaven where that doctrine is, and conjoin heaven to man. The number of these in the spiritual world now increases daily; wherefore, according to their increase, the Church, which is the New Jerusalem, increases on earth.”

Let us briefly review these causes with a view to a clearer apprehension of their application to our own time.

The first cause is, that the doctrine of the New Jerusalem, which is the doctrine of love to the Lord, and of charity towards the neighbor, cannot be acknowledged and thence received, except by those who are interiorly affected with truths; and no others are interiorly affected with truths but they who see them; and they only see them who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world.

This statement is in a descending series, each succeeding part following the preceding in most beautiful order. The doctrine of love to the Lord, and charity towards the neigh-

bor, is acknowledged and received by those who are interiorly affected with truths; they are affected by these truths who see them; they see them who have cultivated their intellectual faculty; and they cultivate their intellectual faculty who have not destroyed it in themselves by the loves of self and of the world. This is the beautiful descending series. To look at it in the ascending series, which is the practical order of coming into the doctrine of love and charity, may enlarge our apprehension.

By obedience to the Lord's commandments we dethrone the loves of self and the world, which otherwise rule us. This sets at liberty the intellectual faculty,—the faculty of seeing from other light than that of selfish loves, which is real darkness. The understanding emancipated, and coming into its true place, by light which it receives from heaven, sees truths in the Word of the Lord. When these truths are seen in heavenly light, because selfish loves have been removed, pure loves from heaven flow into the soul, and cause an interior affection for the truth,—an affection which makes the truth most delightful to the soul. Thus do we ascend to the acknowledgment and heart-reception of the doctrine of the Church,—the doctrine of love to the Lord and charity towards the neighbor.

To love the Lord is to love his goodness,—the goodness in which he manifests himself to us, and to desire, and to be in the effort above all things to be his children by doing good as he does good,—by manifesting the spirit in our lives, which he manifests in all that he says and does. And to be in charity towards the neighbor, is to love the good that is in others,—to love them on account of the good in them, and to desire in every possible way to increase it.

To this practical acknowledgment and reception of the doctrine of love and charity,—the heavenly doctrine of the New Church,—we go up by regular steps, when we commence by taking away the dominion of the loves of self and the world by obedience to the commandments.

The first cause mentioned, then, why the woman is in the wilderness and is confined to few, exists, because few thus

begin at the foundation, the disowning of the dominion of selfish loves, and so prepare themselves to go up by regular, certain, sure, steps to the life of love to the Lord and to the neighbor. And this cause exists not merely, or perhaps mainly, because they who acknowledge and receive the doctrine are few in numbers, and feeble as to numbers, but because they are feeble as to the quality of their reception; because from the great influence upon them of selfish and worldly loves, their intellectual faculty, and the whole series of steps to the life which the doctrine teaches, receive so imperfect a development.

Let us turn our attention now for a moment to the second cause. It is that "the doctrine can be acknowledged so as to be received only by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone. Confirmation in doctrine alone," it is said, "does not hinder reception; but if it be at the same time in life, it does hinder; for they [who confirm it in life] do not know what love to the Lord is, or what love to the neighbor or charity is, neither are they willing to know."

The way in which faith alone, when it is of the practical life, operates to prevent the reception of the doctrine of the New Church, is this: it sets aside the obedience to the commandments which dethrones the loves of self and the world. It allows the reins to be retained by these. But this destroys the truly human intellectual faculty, closes up the mind against the light and heat of heaven, which alone give any sight and any love of truth. So it comes to pass, that they who are practically confirmed in faith alone, do not know in any living sense what love to the Lord is, or what true charity is; and *they are not willing to know.*

This practical faith alone is the second cause why the woman is in the wilderness,—why the New Church is confined to a few.

There is certainly an appearance in our day that, in doctrine, at least, faith alone is very widely spread. A great part of the Christian world, styled evangelical, appears to be in it; and others who protest against it, do it often in a way which

is quite unsatisfactory. It is not for us to say to what extent they who are in the doctrine of faith alone are in it also as to life. There is reason to hope that few comparatively are; for Swedenborg says that this was the case even in his day. In speaking of the nature of faith alone, and of its sad effects when it is made of the life, he adds:—

“It is however to be observed that there are very few who thus live from doctrine, although it is believed by the preachers that all who hear their preachings are under their influence; for it is from the Divine Providence of the Lord that there are very few such.”—A. E., n. 233. See also A. E., n. 764.

This is most cheering, still it is most evident that the falsity of salvation by faith alone has a prominence in the religious world which stands much in the way of that renunciation of selfish and worldly loves which leads to the true culture of the understanding, and to the sight and the love of the truth of the Church, all of which centres in love to the Lord and charity towards the neighbor. Here, it should be observed, that as men may be in faith alone in doctrine, and in some true faith and good as to life; so it is also true that men may be outwardly in the true doctrine of faith, and yet be too much affected practically—too much as to life—in faith alone. They who are in some acknowledgment of the doctrine of love to the Lord and their neighbor, may be so dilatory in the work of searching out and putting away the evils of the love of self and the world, as to have little intelligence, little clear sight of truths, and little affection for them in their hearts. This is a most important element under this second cause, why the Church is in the wilderness.

The third cause that the Church is in the wilderness and confined to a few, is, that it increases in this world only according to its increase in the world of spirits; because it is with spirits in that world that men are associated. It is said that the spirits in the world of spirits who are associated with the New Church on earth, are of those who were of the faith of their Church on earth when they were living here. As Swedenborg wrote this very near the time of the last

judgment, it is, doubtless, to the faith of the Churches which then prevailed that his words mainly have reference.

The persons outwardly connected with these churches, who, when they became spirits, came into societies which had connection with the new heaven, were persons who had a spiritual affection for truth.

From this heaven, formed by the Lord at the Last Judgment, the New Church on earth descends, and spirits in the world of spirits, who, from obedience to the Lord while they were in the world, are interiorly affected by truths, being connected with the new heaven, and with men on earth, are mediums to men of what descends from this heaven.

The influence of this cause, as connected with the condition of the Church on earth, may appear more distinctly if we bring to mind of whom the new heaven, so far as adults are concerned, was formed, and of whom it consisted.

It consisted at the time it was formed, so far as adults are concerned, of those who lived under the Christian dispensation, and who, in the world, were in the forms of faith that prevailed before the New-Church doctrine of love to the Lord, and charity towards the neighbor was revealed, or at least was received to any extent on earth. Such of these as conscientiously obeyed the Lord's commandments, were emancipated from the dominion of the loves of self and the world, and, in consequence, were interiorly affected by truths. These, though they had not known the doctrine of the New Church in the world, were in a state to receive it in the other world more or less interiorly when they were instructed.

The new heaven is in the human form. Some of those who composed it, were so interiorly receptive from the life they had lived in the world that they constituted the highest part of that form—the head and the face. These were persons who were prepared to be in truths of doctrine from the good of love, from an interior affection for them, and they are represented by the hundred and forty-four thousand of the tribes of Israel. The others who constituted a portion of the new heaven,—who constituted the body of the man,—were persons whose life on earth had not been of so interior a charac-

ter, and who could not be so interiorly in the new heaven. These are meant by "the great multitude which no man could number, of all nations, tribes, people, and tongues." This in relation to the first formation of the new heaven.

It is unquestionably true of those who enter the world of spirits now, that some are more interiorly affected by the truths of doctrine of the New Church, and some less interiorly; and, consequently, that some when they leave this world come into societies in the world of spirits who are connected with the hundred and forty-four thousand in heaven, and some into societies of spirits connected with the great multitude there. The societies which Swedenborg observed to be increasing daily, were doubtless increased principally from those who knew nothing of the doctrine of the New Church in the world, but who had not, by the indulgence of self-love and love of the world, destroyed their intellectual faculty, their capacity of seeing and being led by the truth.

Of course, as the new heaven is internal and external, there are societies in the world of spirits connected with the one class and with the other; and with these two classes of societies in the world of spirits men on earth of the corresponding classes are associated. All they who receive in their understandings distinctly and clearly the doctrines as opened in the Word by Swedenborg, and adopt them, or are in the way of adopting them in heart and life, are connected with societies in the world of spirits that communicate with the interior of the new heaven; and they who receive these doctrines in their general form in understanding and life, but obscurely and imperfectly, are connected with societies in the world of spirits that communicate with the external of the new heaven.

The third cause, then, why the New Church is in the wilderness, and why it is so comparatively feeble, is that the societies in the world of spirits that communicate with the internal and external of the new heaven are of so little strength. It is indeed encouraging what Swedenborg declares, that they are increasing daily, and that according to their increase, the Church on earth increases. We have reason to suppose that some, we may hope many, who do not know in this world of

the Lord's Second Coming, are so prepared to receive him that when they are instructed in the world of spirits, they do receive him in such fulness as to become connected with interior societies. But however this may be, those societies are comparatively feeble in strength. So, also, are those societies connected with the great multitude that no man can number,—those connected with the external of the new heaven. And this is one of the causes why the good, who are nominally of the New Jerusalem, and the well-disposed Christians, who are not nominally of the New Jerusalem, are in the wilderness.

How does this concern us, practically, who are of the New Jerusalem?

We shall see, under one aspect, the duty on our part which it involves, by thinking what the wilderness, in a spiritual sense, is. A wilderness, in a natural sense, is a region of country where either no good natural fruits, or only few and feeble ones, are produced. A spiritual wilderness is a condition of spiritual barrenness among men. This state exists when there are few truths of faith, and little spiritual intelligence, because there is little interior affection for truth.

The New Church is in the wilderness, in a sense, because the few who receive it are surrounded by a vast multitude who are so little affected by a love of truth that they are almost entirely destitute of it, or, at least, have only a very limited and superficial knowledge of it. This is the common view of the Church as in the wilderness; and it is a true and important view.

But the view that is especially the practical one to us is, that the Church is in the wilderness in ourselves; that the land in us is, in a great measure, waste; that only few and feeble fruits are produced, because the interior love of truth, which is the ground of intelligence, and which is the source of fruitfulness, is so feeble in us.

When we think that the Church is in the wilderness in ourselves, then we shall think of the causes alleged why it is in the wilderness *with reference to ourselves*. We shall think in this way of the first cause, of the second cause, and of the third cause.

We shall think of *our personal duty* in relation to the removal of each of the causes. We shall think of our duty of using the means by which we are to become more deeply affected interiorly by truths, which are also the means of removing faith alone from our life.

This great means of removing the first two causes is doing faithfully and repeatedly the work of self-examination in the light of the Lord's commandments, in this light seeing and confessing in deep humiliation before the Lord, the loves of self and the world, which make our proper nature, and steadily contending against them.

Just in the degree that we do this, will the causes existing on earth that keep the Church in the wilderness be removed, and just in this degree, so far as it depends on us, will that cause which exists in the spiritual world be in the way of removal; for, when we leave this world and enter a society in the world of spirits, our entrance will give an accession of strength greater or less, just according to the greater or less faithfulness of our work here. And it is a very weighty question with us whether it be not possible for us to be doing more efficiently than we have been doing, our work of members of the New Jerusalem on the earth.

JOSEPH PETTEE.

♦
ALL IS OF GOD.

A VALLEY in the flush of spring-tide bloom;
A streamlet murmuring music as it flows;
Lawns fanned by zephyrs freighted with perfume;
The sky's pure azure flecked with tints of rose;

A distant mountain's pyramid of haze;
The dark blue ocean dallying with the shore;
The pomp of towery woods, whose crowning sprays
Like bending plumes wave gently where they soar:

Creation's morn no lovelier pictures showed
Than these, the parts of one majestic whole;
No fairer flowers in ancient Eden glowed,
Nor balmier sweets from opening petals stole.

What here we view Omnific Wisdom planned ;
And Love itself the broad foundations laid ;
Earth is the Lord's, and His outstretching hand
Still rests upon the temple which He made.

Nature renews, with each returning spring,
The fragrance and the bloom which marked her prime ;
Fresh violets come, green woods with raptures ring —
We see no wrinkles on the brow of Time.

Oh, why should Sorrow, in a world so fair,
Fling its brown shadow o'er the path we tread ?
Doth Heavenly Love abate its tender care ?
Have guardian angels from our presence fled ?

Though He who once the wine-press trod alone,
Smoothed, by His mighty arm, to heaven a way ;
Till all low loves shall be in man o'erthrown,
Pain will be his, and anguish have its day.

But Sorrow is God's messenger, and sent
In mercy, like a warning voice, to show
Where danger lurks ; so, often to prevent
A soul's appalling plunge to deeps below !

Like silver in the flaming furnace tried,
That soul fresh glow from Sorrow will obtain ;
Come in its Maker's goodness to confide,
And own the disciplining power of Pain.

W. B. HASELTINE.

“‘FREELY HAVE YE RECEIVED, FREELY GIVE.’—When one does good to any one, he communicates his own good, satisfaction, and blessedness; and this with the feeling of wishing to give everything and retain nothing. When he is in such communication, good flows into him in a much greater degree than he gives, and this with constant increase.”—*Rays of Light*.

AN HISTORICAL SKETCH OF THE PERIODICAL
LITERATURE OF THE NEW CHURCH
IN AMERICA.

[Continued.]

IF we inquire into the cause of the discontinuance of the periodicals of the New Church, thus far noticed, and those now to be spoken of, we shall find that it lay in the fact that there was not a sufficient number of believers in its doctrines to sustain them, and not because they were wanting in merit, or attractiveness.

As already mentioned, the *Halcyon Luminary*, according to a statement of Mr. Woodworth, was "patronized by more than three thousand subscribers." This seems to be a very large circulation; larger, I think, than any New-Church periodical has since attained. But it must be remembered that the *Halcyon Luminary* was not so exclusively theological in its character as its successors. This large number of subscribers probably fell off with the second volume. The *New-Jerusalem Church Repository*, of Philadelphia, was avowedly theological, and an organ of the Church. Its circulation, therefore, must have been much smaller. There were, probably, in 1817 not more than three hundred actual receivers of the New-Church doctrines in America. If there were five hundred, that number would have been too small to support a periodical of such a character through the ordinary subscription. Some one or more individuals, perhaps, sustained a pecuniary loss. But was it a real loss? In one sense, these early periodicals were far in advance of the actual wants of the New Church. In another sense they were not. They were needed to "strengthen the weak hands," and to "confirm the feeble knees," and to bring a knowledge of the doctrines to those outside of the Church.

As no controversies within the Church had yet arisen, they contained much to instruct and little to offend any class of readers, except the wilful opponents of truth. Not a few

persons declared, years after the publication of the *Halcyon Luminary*, that their reception of the doctrines of the New Church was due to the perusal of that periodical.

The Philadelphia *Repository* closed in October, 1818. In May, 1823, appeared the first number of—

IV.

THE NEW-JERUSALEM MISSIONARY AND INTELLECTUAL REPOSITORY. A Monthly Magazine, devoted exclusively to a liberal investigation of Theological Subjects. Edited by Samuel Woodworth. "We are journeying to the place of which the Lord said, I will give it you: *come thou with us*, and we will do thee good; for the Lord hath spoken good concerning Israel."—NUMBERS x. 29. New York: Published under the immediate inspection and patronage of the "New York Society for the Dissemination of the Heavenly Doctrines of the New Jerusalem, as contained in the Writings of Emanuel Swedenborg." D. Fanshaw, Print. 1 Murray Street.

It was octavo in form, issued in monthly numbers of 32 pp. The subscription price was three dollars per annum. The Prospectus appears on the first page of the initial number. It contains a distinct avowal of the New Dispensation of Divine Truth contained in the doctrines of the New Church, and declares the objects of the *Missionary* and *Repository* to be, "to state, explain, and defend the genuine doctrines of this New Dispensation." It declares that the Association named on the title page advised the undertaking. A very full summary of the doctrines of the New-Jerusalem Church, covering over eight pages, follows this Prospectus. A letter from the Rev. Holland Weeks to Deacon C., of Henderson, N. Y., fills nearly four pages. Its object is to show that man may keep the commandments without claiming merit or reward for his good works. The name of Holland Weeks became familiar to many of the early receivers on account of his trial for heresy at Abington, Mass., in the year 1818, and his subsequent earnest and unwavering advocacy of the New-Church doctrines. He departed this life July 24, 1843.

An answer to a correspondent who promises to support the magazine if a satisfactory explanation is given of the words from GEN. 1. 26: "Let *us* make man in *our* image," which the correspondent thinks implies plurality, next appears.

The republication of the little treatise entitled the "Golden Wedding Ring," by Rev. John Clowes, rector of St. John's Church, Manchester, whose writings and labors in promulgating the doctrines in England are well known, was begun in this number of the *Missionary*, and completed in subsequent ones. This little work by Clowes is still to be found in our New-Church bookstores, on sale. "Thoughts on the Incarnation," by the Rev. Robert Hindmarsh, a short article, is followed by "Desultory Thoughts," from the editor's commonplace book, covering four pages. Then we have an article on the "Progress of the New Church," which contains some very interesting information relating to the reception of the doctrines and the formation of Societies in different parts of the country.

The New Church appears to have made very rapid progress in the decade from 1813 to 1823, more especially in the latter half of it. That this progress was somewhat over-estimated by zealous and enthusiastic members of the New Church of that day, is probable. This may be excused. An ardent zeal, which is the external manifestation of a genuine love for the truths of the New Church, is better than cold indifference to progress; and if this zeal be not always tempered by prudence and judgment, and must therefore suffer occasional disappointment, it will help to keep alive the love of spiritual things.

In looking back at such a Report as Mr. Woodworth gives, for I presume it is his, we are led to reflect that much of this growth was not substantial, and that the Church could only "endure for a while" in certain localities; and even that individuals, seemingly most devoted to the cause, were actuated by external or worldly motives. Societies named at this time as flourishing have long since ceased to exist; and some individuals, who were prominent and active, grew lukewarm and unfaithful.

About this time the Rev. Manning B. Roche separated from the Protestant Episcopal Church in Philadelphia. His reasons for the separation were given in a public address which is published in the *Missionary*. Mr. Roche's conversion

created quite a stir in Philadelphia for a long time, and led to the formation of a New-Church Society in that part of Philadelphia called Southwark. A large number of persons received the doctrines through Mr. Roche's preaching. He resigned his office as a New-Church minister, April 17, 1842. He was engaged in the latter part of his life in the practice of homœopathy, at New Bedford.

"The Consolation," a poem, by a Jewess of the New Jerusalem, appears on page 31, and the number concludes with a statement of what the *Missionary* will contain, and a few words to correspondents.

There is some similarity between this publication and that of Philadelphia. They were both outspoken as to the New Church and its distinctiveness as a dispensation of Divine Truth. At this time it was difficult to procure all Swedenborg's works from England, and they were expensive. The first set of the "*Arcana Cœlestia*" brought to this country cost forty dollars, bound in leather. It was thought useful, therefore, to publish some of these works, in portions, in the periodicals. Eight pages of the "*Arcana Cœlestia*" were given with each number of the *Missionary*, separately paged, however, that they might be bound separately, so that at the end of the first volume of the *Missionary* there are ninety-six pages of the "*Arcana Cœlestia*."

But the *Missionary* ended with this first volume, having extended from May 1823 to April 1824.

Among other interesting articles to be found in it, are several of a controversial character, arising between those of the Old Church and the New. Our New-Church brethren of that day were not afraid of controversy. If they did not court it they were not averse to it. Caroline Matilda Thayer, a convert from the Methodist Episcopal Church in New York, addresses a letter to the Rev. Mr. Roy, of that Church, to answer his objections. This was published separately in tract form. Mrs. Thayer afterwards went back into the bosom of the Methodist Church. The editor of the *Missionary* engages in an answer to an article from the *Gospel Herald* on "Universalism," by its editor, Mr. Fitz. The controversy

was friendly. Of a somewhat sharper and more belligerent character, and quite lengthy, is Condy's letter to the Rev. Jackson Kemper, of the Protestant Episcopal Church, of Philadelphia, who made an attack upon the New Church after Mr. Roche's accession to it. This letter, published in pamphlet form, had passed through two editions before it appeared in the *New-Jerusalem Missionary*. It was an able and interesting production.

Mr. Weeks's letters to a brother, on the Resurrection, Dr. John Cabell's reply to attacks on the New Church, and also Banks's letters, appear in this volume. All of these productions show that the New Church had begun to be felt by the promulgation of her doctrines, and that there were a number of New-Churchmen in different parts of the country, able and willing to defend these doctrines.

The volume under notice has further claims upon our attention from what it contains in relation to the outward organization of the Church, the ordination of ministers and the proceedings of Societies, and of the General Convention. The Journal of the Sixth Annual Meeting is given in it. It was held in Baltimore, from Thursday, June 5, 1823, until Saturday, June 7. The Rev. Mr. Hargrove was President, and Mr. Samuel Woodworth, Secretary.

It will be remembered that extracts from the Journals of the first and second meetings of the Convention appeared in the *New-Jerusalem Church Repository*. As there was no New-Church periodical published from 1818 until the *New-Jerusalem Missionary* appeared, the Journals of the intervening Conventions from the third to the fifth were printed separately, in pamphlet form.

Notice is given of the Seventh Convention to be convened in Philadelphia on third of June, 1824, with some of the Resolutions of the sixth, and an address from the President, Mr. Hargrove, to his "respected and beloved brethren, the ministers and lay delegates of the LAST BEST Church of the Lord." In this address the President speaks of District Conventions as being "likely to obtain ere long, as brethren to

the East and West may not be able to attend annually ;" the General Convention to continue as the higher body.

The Western Convention arose partly from the difficulty of securing the attendance of delegates to the General Convention from the Western States, and from the necessity of more frequent and closer communication. The formation of our State Associations subsequently have fulfilled Mr. Hargrove's prediction.

I pass now to a notice of the first periodical which appeared west of the Alleghanies, according to my knowledge. Its title and imprint were as follows : —

V.

THE HERALD OF TRUTH. A Periodical Work, consisting of Essays and Arguments, Original and Selected, the design of which is to illustrate and confirm the Heavenly Truths of the New Jerusalem. Edited by Nathaniel Holley, A.M. Cincinnati: Morgan, Lodge, and Fisher, Printers. 1826.

It was an octavo, issued every two weeks ; the issues were not of the same number of pages, ranging from twelve to twenty-four. Twenty-six numbers were issued from March 17, 1825, to May 18, 1826 ; forming one volume. I think this was the whole period of its duration, as I have seen only this one volume. No subscription price is mentioned.

Mr. Holley, the editor of the *Herald of Truth*, received the doctrines, I think, at the East. His name appears as President of the Association for disseminating the doctrines of the New Church, formed in the city of New York in 1816. He was a school-teacher. He and Samuel Woodworth acted as readers or leaders, in public worship, of the infant Society in that city. Subsequently, in 1822 the New-Church Society in Abingdon, Va., called Mr. Holley to be their minister ; and in the same year, at the request of that Society, and with the sanction of the Societies of New York, Philadelphia, and Baltimore, he was ordained by the Rev. Mr. Hargrove with full powers. He remained, probably, only about two years with the Abingdon Society, for we find that he ordained Samuel H. Wills as pastor of that Society, August 29, 1824. A lengthy "Charge" delivered by Mr. Holley, on this occa-

sion, was printed in the *Herald*. He resided for many years afterwards in Cincinnati, and was engaged there in teaching, but did not, so far as I can learn, take an active part in the public services of the Church after leaving Abingdon. He was born April 17, 1771, and died October 4, 1861.

In the first number of this periodical—it appears to have been his individual enterprise—Mr. Holley distinctly announces his position and purpose. It was to “promote the cause of true religion, and to explain and elucidate the heavenly doctrines of the New Jerusalem.” Like Mr. Woodworth, he believed in the distinctive character of the New Church,—distinct from the Old, not only in doctrine, but in organization, and in the use of the Sacraments of Baptism and the Holy Supper. But the tone of his writing was not dogmatic nor censorious. He invited inquiry from all, and promised to answer all honest inquirers. He said: “It is not intended that any censure and disapprobation of any doctrine of the Old Church shall be admitted into this paper unless they shall be proved to be correct.” In an article entitled the “New-Jerusalem Church,” in which he endeavored to define what this Church is, he says at the outset: “By the New-Jerusalem Church is not to be understood a sect or party like the common denominations of religion, but a new and distinct Church.” And further: “It ought to be known and duly considered, that all professing Christians, who at this time refuse to acknowledge our blessed Lord at his Second Coming, are in the same situation as the Jews who denied him when he came before.” This was the position of nearly all of the early receivers of the doctrines, or at least of a large majority. Lest this view might present the idea of bigotry and harshness of feeling, Mr. Holley makes a distinct apology in a separate paragraph at the end of the first number. He says in that paragraph,—

“If any of the readers of this work should think the editor too severe in proclaiming the consummation of the first Christian Church, they are requested to ask themselves the following questions: How do we know but it may be true? And if it be so, ought it not to be known? Then let them remember that the

editor conscientiously believes it. Indeed, that he has no more doubt of it than he has of the consummation of the Jewish Church. Did the early receivers of Christianity, after the first advent of our Lord, do wrong in declaring to the world that the Jewish religion was no longer the true religion? and that the Lord was at that time establishing a New Church? Let the reader ponder well on this subject, and remember that the cases are perfectly parallel."

The contents of this periodical are in keeping with what is promised by the title-page and the Introduction. The articles are mainly doctrinal and explanatory, and are largely composed of extracts from the writings of Swedenborg. Large portions of some of his smaller works are given. These were, no doubt, very useful to the readers of the *Herald*, many of whom did not possess the writings themselves. There are, however, a considerable number of original articles of some merit, by the editor and correspondents, with selected articles, principally from the *Intellectual Repository*—the New-Church magazine of London, England.

On page 291, we find a review of "Heaven and Hell," from the *United States Literary Gazette*, published in Boston. This edition of "Heaven and Hell," had just been published by Cummings, Hilliard & Co., of Boston. The review seems to have been written by a New-Churchman.

How large a circulation the *Herald of Truth* attained to, or how far it proved satisfactory to its projector, or his patrons, I have no means of knowing. A few commendatory letters or extracts therefrom, were published in the third number; but Mr. Holley discovered, I think, before the close of the volume, that the patronage was not large enough for its support. The following extract from a letter received from Boston, indicates that there was already manifested an intention or desire of publishing a magazine there. The writer must have had but little knowledge of the cost of publishing, or of the utility or practicability of multiplying periodicals. He says,—

"The list of subscribers I send would probably have been much larger had we not in view a similar work among ourselves; but

still we wish to promote a free communication with all our brethren. I think a periodical publication is a very excellent way of communicating New-Church truths, and that it would be well for every Society of the Church, as soon as it can afford to [do] it, to establish one as a means of illuminating all within their several spheres. This, I think, would probably be more useful than to have one for the whole, as their would be more adaptation."

An unwise opinion which, in some degree, has possessed other minds, and led to somewhat futile and expensive efforts in the New Church, as will be fully shown in the course of this sketch.

WILLARD H. HINKLEY.

THE RISEN OR NEW-JERUSALEM LORD.

I.—GOD MANIFEST.

God manifest means God visible, or God in a measure comprehensible. There is an infinite difference between God and "God Manifest," or between God and his manifestations of himself. God in his real, absolute, unmanifested nature, in that which constitutes his real being as Life Itself, which is the inmost activity of the Divine Love and the Divine Wisdom (*see* T. C. R., n. 471), or in that which constitutes him Creator, Recreator, and Sustainer, is Divine and Infinite. "In the Lord all is infinite, thus *esse*." "The Lord's human was made the Divine *Esse*, that is, Jehovah."—A. C., n. 3938, and other places. Even the Lord's body, even his flesh and bones, were glorified,—that is, made Divine and Infinite,—so that his body, his really risen or glorified body, is infinitely far from being what we finitely conceive it to be.

It is important that we should see this point clearly, and be at rest upon it. All in the Lord, everything belonging to him, is Divine and Infinite, and therefore invisible to either natural or spiritual vision, and utterly incomprehensible. Let us not be misled by the fact that he "rose as to the body," as many seem to have been; for it was the body glorified, made Divine, made one with Jehovah, one with the indwelling

Divinity, that rose. The writings are clear and emphatic on this point. The body being made Divine, and one with all that constitutes the Divine Being, is no more visible or comprehensible than the Divine *Esse*. No man or angel, therefore, ever has seen or ever can see the Lord, or that which distinctly constitutes his being. Has any one ever seen, can any one by any possible appliance, see or comprehend the architect—even the finite life—that is instrumental in building a tree from a seed, a bird from the egg, or an animal from the germ? Has any one ever seen, or can any one define the mode of operation of a principle of life, even? Yet the Divine, which is Life Itself, is deeply hidden within such principle, as the soul in the body. Thus there is nothing in the Scriptures or in the writings more plainly or more emphatically taught than that God—and in every attribute of his being—is utterly invisible and incomprehensible. And enlightened reason confirms this. Finite mind can comprehend but a fraction even of what is finite. What do we know of man in his real nature, even though he be our most intimate companion?

If God, in his absolute nature, is Life Itself,—Life Itself, of course, with all its attributes,—man, in his real nature, is only a recipient of that life. It is man's recipiency of Life Itself that constitutes manhood; just as Life Itself is what constitutes godhood. This is the difference between God and man. Life Itself is unchangeable; recipiency is infinitely varied, and is constantly changing. It is their different states of recipiency that make men different from each other. And this recipiency we cannot fathom. We cannot penetrate to the recipiency of even the minutest creature. We can know of man, therefore, as of other finite beings, only by his manifestations of such recipiency, in his outward form, life, and conduct. A man makes a watch, a locomotive, a palace; or he writes a book; extracts fascinating harmonies from the organ; causes nature to speak and breath in the statue and on the canvass; but these, wonderful as they are, are not the man. They are only manifestations of the man; they only reveal to eye and ear somewhat of the real character of the

man. The man is behind all these, and entirely hidden from view. How wonderful, then, how incomprehensible the man, even, of whom these are only a fraction of the outward revealings!

II.—GOD ABSOLUTE.

What is God, then, "God absolute," or in his real nature, as compared with his revealings, with his outward manifestations of himself? We cannot comprehend even the simplest of the revealings; how much less, how infinitely less, in fact, can we comprehend the Divine Revealer! How long men have been studying the human body, and with all the appliances of art and learning! and yet only to find how impenetrable and incomprehensible are the simplest things of it! They have not yet reached the connection between the man and what is, in a sense, from him and yet not really of him,—a world in which he lives, and yet which is not himself or any part of him. All that the anatomist sees or knows, is but as the shadow of the man. And so men have been applying all the skill of science and art to extend their reach into the depths of nature which is from, and a manifestation of, God; they have gone as far into nature—nature above and nature below, or nature within and nature without—as the most ingenious instrumental appliances, the telescope and the microscope, and the philosophies of science would enable them to go; and yet they have not found God; they have seen but the mere surface, in fact, even of His revealings,—even of his outward manifestations of himself. And these are not God; they are from him, but not a constitutional part of him. They only show forth his glory in what is farthest from him. They are simply the outward, wonderful mechanisms or creations of God as Life Itself; they are the architecture which reveals—and more and more reveals, as we come to understand them better—the character of the Architect.

And has any one ever seen God? ever seen God as Life Itself, which, as before shown, is just what God is and all that he is,—Life as the "inmost activity of Love Itself and Wisdom Itself?" Life! How simple in thought, and yet how wonderful and incomprehensible in fact! What potencies

are in it! are in the life even that is in the egg or in the seed! What a world comes out of even these potencies,—these *finite* potencies! Wonders cease to be wonders as they become familiar; else we should be livingly conscious of God's presence in the evolution of these potencies every moment of our lives; for it is God as Life Itself that constitutes the inmost potency of the potencies of all being. God is, to the whole universe, to all that is, both natural and spiritual, and to all that is to be, what the life-potencies of the seed or of the egg are to the future tree or bird. The Infinite potencies of Life Itself, then, how unfathomable! how incomprehensible! And this is God! How can we see him, then, how can we know him or comprehend him, *but by his finite manifestations of himself?* And how wonderfully these reveal him, though on the extremest boundary of his being!

III.—MANIFESTATIONS OF GOD.

But we want to understand better than we do what are *manifestations* of God, and how they take place. As before said, all that is,—all that is finite, both natural and spiritual,—is a manifestation of God; just as all that is of man's body, and all that is of his mind, is a manifestation of man,—of man as a recipient of life from the Lord. The whole universe and all that is in it, both natural and spiritual, from the highest angelic being, clear down to the lowest natural substance,—all that is in “order,”—is a manifestation of God; for it is an outcome from his operations as Life Itself.

And this is the way the manifestations take place: they take place as the result of the operations of God *as Life Itself*, or as a result of the fact that God is Life Itself. All is created by, or evolved from, God as Life Itself. And, according to the history of creation, or of the processes of evolution, the lowest and simplest things are evolved first; and then, through these, the successively more and more complex, or the higher and the highest; as is the case with the evolution of man, for example, whose creation takes place in this way: first, a germinal principle, as the beginning of man, is evolved from the Divine; and then, through or by means of this, the natural

body; and then, through the body, the spiritual or real man. This is the order of creation: first the earth, and then the spiritual heavens, or the heavens of angels; as, first the natural body, and then the spiritual or real man.

This is an exceedingly interesting field of thought. But it is enough for our present purpose to recognize and see clearly the fact that the higher manifestations are, in a sense, in the ground of the lower and by means of the lower. The Divine is seen, if seen at all, not in what is itself Divine, but in what is external to the Divine; like as man is seen, not in what is really himself as a recipient of the Divine, but in what is external to himself,—in what he says and does,—or in what goes out, as it were, from him, and clothes itself in what is not really of him. This is the way in which the Lord manifested himself in what is called the Incarnation; it was by assuming, and being clothed with, what was in the ground or on the plane of those to whom the manifestation took place. The “disciples” did not see the Lord; they saw only his outer garment, only what was on and of their own finite plane, but infilled with the Divine. And so really was this the case, that, when he put off that garment, he ceased to be manifest to them; they lost their Lord and were in great sorrow.

But He became again manifest to them, but only to their temporarily opened, spiritual sight. They did not, even then, see anything of his real Divine nature; they saw only what was finite,—only what was on and of their own low, spiritual plane.

And so of all the manifestations of the Lord to men and also to angels. The highest angels, even, have never seen, and they never can see, anything Divine,—anything constituting the Lord’s real Divine nature; not even the glorified or risen body. All that they can see, or the highest that they can see, must be in the ground of, and clothed or modified by, somewhat of their own finite nature, or on its plane.

IV.—CONDITIONS OF MANIFESTATION.

It is not by a change in the Lord, but by a change in conditions as relating to man,—by a change of garment, so to

speak, which garment is all that man sees,—that manifestations of the Lord take place. This garment was Sacred Scripture at one time; a finite humanity at another. But we must not forget that the Divine is within the garment, even the “hem,” of which, when “touched,” is effective with healing power; it is effective as a medium and instrument, like as the body, which is no real part of the man, is effective as a medium and instrument, and enables the man to be manifestly present and effective on the plane of nature, which is really below man,—below man, as men, and angels, even, are below the Lord. The pure sunlight is so intense in its brightness that the human eye, in certain conditions, cannot see it, and cannot see it for a somewhat similar reason to that for which we cannot see the Lord, or cannot see what is really and purely Divine. Yet the sunlight can become manifest to the eye. And how? Not by any change in the sunlight, but by being clothed, and thus tempered in its influence, by that which is not of the sunlight, but which is on the plane of the eye, namely by the vapors and exhalations of earth, which surround the eye. Through such a modifying medium, the sunlight can, in its thus modified form, become apparent or manifest to the eye; but, at first, only as very darkly shaded. The point in this illustration is, first, that the sunlight is in no sense changed; and second, that that which is the cause and medium of its manifestation, is not the sunlight, or any part of it. The most fearful storms and hurricanes may result from the sunlight’s action in certain conditions, yet without the least change in the sunlight, either in its nature, or in its own inherent normal action. The charged meteoric phenomena are simply its manifestations under changed conditions. Like the Lord’s coming to men, which it only in a qualified sense illustrates, it is a different coming of the sunlight, owing to different conditions or different mediums through which it comes. I say in a qualified sense; I mean that the conditions are entirely responsible for the difference in manifestation in the one case, as in the other. But, different from the manifested sunlight, there is, in the manifested Lord, the power of Infinite Love, Infinite Wisdom, and Infinite Providence to

make the very best of the conditions, whatever they may be, for the good of man. All of the Lord's Love, and Wisdom, and Providence, are, in general, and in every minutest detail, operating for the good of man, whatever be the conditions, and whatever may be the appearances to the contrary.

Some confound the manifestations of the Lord with the Lord himself. The disciples did; some New-Church people seem to do so. But the manifestation is not the Lord, any more than the body is the man; and yet the Lord is in the manifestation, as the man is in the body. He is behind it; and he fills it as the sunlight does the clouds, or as the soul does the body, or it would not be a manifestation of the Lord. Though the manifestation is not the Lord, yet it could not exist but from the Lord. And he gives character to the manifestation, and it is peculiarly and distinctively his own, just as every man gives his own peculiar character, and not another's, to his own body, to his own works, and to every other form of his manifestation of himself.

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V.—MANIFESTATIONS CHANGEABLE.

Again, the Lord is unchangeable; but his manifestations are never twice alike, but are constantly changing—changing with the conditions. Thus he appears in his manifestations of himself, to no two persons alike, nor to the same person the same in different states of mind. In the heavens, for example, the Lord appears as a sun, but different to different angels, “to every one according to the quality of his reception of him.”—H. H., n. 118. This shows that the Divine in order to become manifest or “revealed,” must be clothed with something of the finite, something in the ground or on the plane of finite being; and not this alone, but something belonging to those to whom the manifestation takes place. Thus when the Lord became manifest to Swedenborg,—as to the angels,—it was by being clothed with something from his plane and of his *peculium*.

VI.—REVELATIONS OF THE PROCESSES OF CREATION.

Prior to this New-Jerusalem age, nothing has been known of the Lord but from his finite manifestations of himself; and

those seem to be all that most people know or are willing to know of him even now. What he really is, how he exists, how he creates, etc., seem to be regarded as forbidden and unknowable. And yet his manifestations, which are really revelations of himself, if we study them aright, can do much towards answering these questions, though very little compared with what is absolutely past finding out by finite beings. The bird, just breaking from the shell, is a revelation not only of the evolvable or creative potencies, which, a few weeks before, were repositied in the egg, but of somewhat of the processes of their evolution into a visible living creature. So far as we can follow the bird back through these processes to their potential beginning, we follow the processes of creation back to Deity; and we see God revealed. So of the plant; so of all living beings, including men and angels. Once, the anatomical mechanism of all animated existences was a mystery, nothing being known but external forms, dispositions, habits, and the like. Now, anatomy and physiology have left very little this side the boundary between spirit and matter to be found out, to say nothing of the revelations to biology and pneumatology of somewhat of the world beyond the boundary. All this, in fact all the revelations to science during the last hundred years, are helping us to rise from the manifestations of God, and by means of them, towards some knowledge of God himself,—of God as Life Itself, with all that is implied in that word,—and especially of our real practical relation to him, which is the most important of all knowledge.

VII.—LEAD UPWARD TO THE RISEN LORD.

The risen Lord is the Lord that the risen or New-Jerusalem man sees—and is learning more and more interiorly to see—in such manifestations of the Lord. The risen man is not—and he ought not to be,—satisfied with a knowledge of such merely external manifestations of the Lord as were revealed to man in a lower or more grossly natural or sensuous state; or he is not satisfied to linger in such manifestations as his highest conception of the Lord. The time has come, on the contrary, for him to desire to penetrate into

somewhat, at least, of their practical significance. Like the letter of the Word, such manifestations are as the body of which he wants to know something of the animating soul. The risen man is not satisfied with what he can externally see, as the Israelites and the disciples were; and whether by natural or by spiritual sight; for such sight is not his highest faculty, nor are such external manifestations to sensuous men the Lord's highest and last manifestations to men. The risen man is on a higher plane; and it is on that higher plane that the Lord has, as he promised to do, come again, come in a higher manifestation of himself; come in a way not to be seen, and seen externally, but to be internally perceived; come, not as verbal truth, nor as personal or personalized truth, but as the "Spirit of Truth"; and thus come, not by any new exercise of power on his part, but because of new conditions, because of newly-opened, riper, higher, human faculty to receive him as the Spirit of Truth. And such coming of the Lord as the Spirit of Truth, is the Lord as Truth "perceived," which, as Swedenborg teaches, constitutes the Lord's real Second Coming. And this is the RISEN LORD; or, rather, the Lord as the risen man conceives of him.

VIII.—THE SECOND ADVENT, A HIGHER MANIFESTATION.

Yet this kind of coming of the Lord is only a higher manifestation, or a manifestation to a higher faculty, or to a higher state of mind. Even the Lord *as Truth perceived*, is not Truth as it is in its own Divine nature, but is Truth as modified and shaded by somewhat of the finite vessel into which it is received; yet it is the Lord as the Living Word teaching the mind, but teaching it as the Lord taught Swedenborg, namely, by "an internal dictate"; and this means by illuminating the mind. But such illumination must, of necessity, always be, in quality and degree, according to the state and capacity of the recipient mind. For neither men nor angels receive truth in its pure, Divine state, or as unshaded by something finite,—something on the plane of the mind by which it is received.—A. C., n. 3207. Pure, Divine Truth has to be veiled, or shaded, more or less, according to the state of the

recipient mind. This is the case with even the highest angels.—*See* A. C., n. 2576. Even the Lord was “in only the appearances of truth when in the maternal human.”—*Ibid.*, n. 3405. “Even the doctrinals which are from the Lord, so far as they appear before created beings, are not truths purely Divine, but are appearances of truth; but are *called* truths, because Truths Divine are *in* them.”—*Ibid.*, n. 3364.

IX.—VEILED.

As with Truth, so with the Lord himself who is the Truth. As there is always a veil over Truth, so that it is never pure Truth—never more than an appearance of Truth, from the lowest natural to the highest celestial—that is seen, so it is only a finite manifestation of the Lord, or the Lord only as finitely clothed or veiled, that is ever seen by man or angel. But the garments or veilings in which he appears, are as varied and different as those in which Divine Truth appears; for, as the Lord and Divine Truth are really one and the same, so the veilings are one and the same, or are from one and the same cause, namely, the state of finite, recipient mind. The lowest of these was a physical humanity. This was when man was in his lowest, sensuous state. He could see and acknowledge no Lord but one on his own sensuous plane. But there is every degree of manifestation of the Lord, from this gross plane to the highest celestial plane. Shall we, then, for fear of losing our Lord, forever tarry in this dark valley of thought about him? No, no! let us rise! Let us “flee to the mountains!” It is only as we flee from the valley of mere sensuous thought about the Lord, and rise, by regeneration, on the acclivity of the mountain, that we shall see successively purer, brighter, and more glorious manifestations of the Lord as the RISEN LORD; or that we shall attain unto clearer or less densely shaded perceptions of him as the really living, Divine Truth Itself.

Reader, does this view of the Lord make you sad? Does it take away your Lord? So the disciples were in sorrow when *their* Lord—in the only sense in which *they* knew him, or could conceive of him—went away from them. But

such sorrow was to be turned into joy when he should “come again”; for such coming again was to be as the “Comforter”; that is to say, was to be—when they should come into a higher state—as the SPIRIT OF TRUTH; and this means as Truth internally *perceived*, as Truth sweetly warming their hearts and enlightening their minds,—warming and enlightening them from within, and not from without, as by formal teachings. So your Lord, if you rise, as the Lord has risen,—rise by putting away your sins, thus rise by your regeneration, as he rose by his glorification,—will be the RISEN Lord, and the Lord as actually present in you, and working in you, and working in you with every one of his attributes in constant and Divinely intense operation. And when you have thus risen, and only then, will the real, actually and personally present Lord of the New Jerusalem—the Lord in his really risen, glorified Humanity—be your Lord, and your sorrow will be turned into joy.

EDMUND A. BEAMAN.

WE are surrounded by wonders and mysteries everywhere. I have often in the springtime watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: “Can it be that there is no being or thing in nature that knows more about these things than I do? Do I, in my ignorance, represent the highest knowledge of these things existing in this universe?” The man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me.—*Prof. J. Tyndall.*

THE BOOK OF ENOCH THE PROPHET.

IT is well known that a book of this name is in existence, and that it is claimed to be an ancient document containing wisdom comparable with that of the Book of Job. This has led to its examination by scholars, and there are probably no new questions to arise in regard to it, unless the New-Churchman, who has a peculiar interest in the subject, should wish to satisfy himself as to the standing of the book.

By the peculiar interest which our people may feel is meant the attention which they might be led to give to it on account of their understanding of what is said of Enoch in Genesis, fifth chapter, namely, that "he walked with God, and was not, for God took him." In explaining the characteristics of the religious systems described, after the ancient manner, under the names Jared, Enoch, Methuselah, and the like, which occur in Genesis, Swedenborg informs us clearly of the part performed by those called Enoch, and which is indicated by the words which have been quoted. He says,—

"I have been instructed that the people of the Most Ancient Church, which was before the Flood, were of so heavenly a nature that they spoke with the angels of heaven, and that they could do so by means of correspondences. Hence did the state of their wisdom become such that they thought not only naturally but also spiritually of whatever they saw on earth, and thus conjointly with the angels of heaven. I have also been instructed that Enoch, who is spoken of in GEN. v. 21–24, together with his associates, collected correspondences from their speech and transmitted the science of them to their successors, whence it resulted that the science of correspondences was not only known in many kingdoms of Asia, but was also cultivated, especially in Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, and in Tyre, Sidon, and Nineveh, and was thence transferred to Greece, but was there turned into fables, as may appear from the writings of the ancients there."—T. C. R., n. 202.

This is one of several statements to the same effect, which

may be found in A. C., n. 519; A. E., nos. 670 and 728; S. S., n. 21, and elsewhere.

From this point of view the Book of Enoch, or anything purporting to be such, makes a demand for careful investigation, and one is led to look at it closely in order to discover, if possible, some traces of heavenly wisdom.

The manner in which the book comes to hand increases the reader's interest. It is, as will be remembered, mentioned by Jude in his epistle, verse 14: "And Enoch, also, the seventh from Adam, prophesied of these," etc. It is also mentioned by some of the Fathers as if well known to them. Tertullian quotes from it and says that it is not received by some, but should be defended on account of its reference to our Lord. It received mention, especially in the Eastern Church, for some time, but about A.D. 792, one Georgius Syncellus spoke of it, quoting several portions, and it was then lost to sight for about *one thousand years*.

We learn a lesson as to the wisdom of doubting the truth of tradition when we find that, about one hundred years ago, this book, which had been known only in fragments, came to light in Abyssinia. The first news was brought to France by an Ethiopian monk, who asserted its existence. Word was then sent to Egypt to endeavor to secure it, but efforts were unavailing, till, in 1769, James Bruce visited Abyssinia, and found the book enrolled in the Ethiopic canon of the Scriptures, and placed next before the Book of Job. Bruce brought home a copy of the book, and it has been translated and issued in several editions.

The book is of considerable length, containing one hundred and five chapters, and is believed by the scholars to consist of an original portion and certain additions. The first seventy chapters are regarded as original because they treat of the spiritual visions of Enoch, and of parables spoken by him. Then come ten chapters of an astronomical character, giving the Ptolemaic idea of a fixed earth and moving sun. A record of a dream follows next, and then we have exhortations of Enoch to his children, and the book concludes with an account of the birth of Noah.

It would not appear from this sketch that the main portion of the book might not answer the description given through Swedenborg, but there are some considerations which do not favor such conclusion, and they seem to amount to a negative certainty.

I. We are not told that the work of those denoted by Enoch produced a *book*, but that "from what was of perception with the most ancient and subsequent churches, they made doctrine that it might serve for a standard, and that thereby what was good and true might be known."—Ind. Bibl. We should conclude, in fact, that their work was rather the development of systematic statements of that which had previously been matter of perception with every one, and that these statements were handed down. "The doctrine was preserved for the use of posterity."

II. We should not expect that such doctrine, if preserved in separate form, would have the nature of prophecy. But the book now under examination is mainly prophetic, except when it treats of astronomical matters.

III. The specific contents do not favor the presumption that very ancient wisdom is here preserved. The first words are, "The word of the blessing of Enoch: how he blessed the elect and righteous, who were to exist in the time of trouble; to the rejection of all the wicked and ungodly." The start is personal, as it were, and does not have the ring of inspiration.

IV. This is especially true of such portions as the history of Enoch by Noah (Chap. 64), of the mentions of Methuselah, and of the teachings in regard to the stars.

V. Many passages indicate an origin more recent than the early days of the ancient Church, and suggest an acquaintance with later Scriptures. Such passages are, "I beheld thousands of thousands . . . standing before the Lord of Spirits," xl. 1; "the Ancient of days whose head was like white wool," xlvi. 1; "the mountains shall skip like rams, and the hills like young sheep," l. 4.

There would seem to be no reason, then, for quickly rejecting the conclusion of Canon Westcott, that the book "may be regarded as describing an important phase of Jewish opinion

shortly before the coming of Christ"; yet there are passages which seem plainly to record actual visions of a character to add nothing new to our knowledge derived from the Word, but to be worthy of the utmost respect. Let us read,—

"I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it, and perceived seven splendid mountains, which were all different from each other. Their stones were brilliant and beautiful; and beautiful was their surface. Three were towards the east, placed one upon another, and three towards the south in like manner; and the seventh mountain was in the midst of them. Odoriferous trees surrounded them. Among these was one of unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark, never withered; and its fruit was beautiful. And Michael, one of the holy and glorious angels who were with me, said, 'The fruit of this tree shall be given to the elect. The sweet odor shall enter into their bones.'"—xxiv. 1-3, 9, 10.

Here is another passage,—

"There I beheld the Ancient of Days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like that of one of the holy angels. Then I inquired of one of the angels—who went with me, and who showed me every secret thing concerning this Son of Man—who he was, whence he was, and why he accompanied the Ancient of Days.

"He answered and said to me, 'This is the Son of Man to whom righteousness belongs; who will reveal all the treasures of that which is concealed; for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits in everlasting uprightness.

"This Son of Man, whom thou beholdest, shall raise up kings and the mighty from their couches, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

"He shall hurl kings from their thrones and their dominions, because they will not exalt and praise him, nor humble themselves before him by whom their kingdoms were granted to them. The

countenance likewise of the mighty shall he cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed ; nor from their bed shall they hope again to be raised, because they exalted not the name of the Lord of spirits.'

"At that time I beheld the Ancient of Days, while he sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him.

"Then were the hearts of the saints full of joy because the number of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits."—xlvi. 1-4 ; xvii. 3, 4.

There would seem to be strong reason for applying to this book, so treasured in Abyssinia, the language used by Swedenborg in regard to the Koran, held dear by Mohammedans ; "some pages were written by correspondences."—S. D., n. 5809. And there are certainly some passages to be found in it which remind the reader of S. D., n. 5947, wherein Swedenborg says, "Africans dwelling in Abyssinia were with me, and it was said that in their country there are many psalms written by a pious man, which psalms are sung in their temples, and are like in style to those of our Word." See further in S. S., n. 108.

Whatever may be concluded as to the Book of Enoch, it is a most interesting object of study, and it may safely be presumed that its wonderful story may receive further additions by means of the researches of scholars till we know its full history. Of its import, some one among us may be better able to judge.

THE OBEDIENT EXPERIENCE THE HIGHEST BLISS.—The shoots of glad consciousness that come to the obedient man surpass in bliss whole days and years of such ravined rapture as he gains, whose weariness is ever spurring the sides of his intent towards the ever-retreating goal of his desires.—*George Macdonald.*

SWEDENBORG STUDIES.

PUBLICATION OF THE "DIARY."

THE publication, in five volumes and in excellent style, of "The Spiritual Diary of Emanuel Swedenborg," being the record during twenty years of his supernatural experience, is an achievement which, considering the probably small sale of such a work, exhibits the devotion of those who are bearing the expense; and only remarks of a commendatory nature, coupled with mention of any inaccuracies detected, would seem to be admissible. But, if such a publication be in any respect ill-advised, there can be no harm in suggesting the doubt. It is only a doubt which we would express, and we would simply raise the question of the expediency of the present form of publication.

The facts in the case are that Swedenborg, having passed through a thorough preparation of mind and heart, published certain works containing, both in the form of explanations of the Scriptures and in the form of theological treatises, the doctrines of the New Christian Church. Those works were prepared in some degree from materials already gathered, and these materials he had written out in an unfinished style, after the manner of an artist, who makes preliminary studies of his works, which studies find their use as such, and not in a public presentation. That Swedenborg, seeking only to do the Lord's will in his high office, was led of Divine Providence to make these first notes, no one can doubt; nor can any one of our people doubt that, in selecting materials to incorporate into published works, he acted also under the Divine Will. His publication of the "Arcana," beginning in 1749, was Providential, his unrevised records kept up to that time for several years were Providentially withheld from publication, as being more or less obscure, and not so suitable for publication as the works prepared in a different way, and treating of their subjects more thoroughly.

The bringing to light as if it were a prepared work of what

Swedenborg laid away, as having no further and no public use to perform, is therefore an act open to criticism; and such an act is in process of performance by the hands of our English brethren, who make use, however, of some work to the same end done by Americans. They have adopted a title given by Dr. Tafel, but have not indicated the fact that Swedenborg did not give it. They have translated into sentences of accurate form the fragmentary records, thus changing the style. They have given no indication of the true character of the records except in the Preface to the first volume, and they denominate the book a "record of twenty years," when it was mainly devoted to the early years, as may appear from the fact that the third volume ends near the close of the year 1749, thus including so far a very small part of twenty years.

In other words, immature and preliminary "studies" have apparently been placed on a par with the published works. Our question is as to the expediency of this. We do not question the genuineness of the record, we do not question the value of it to Swedenborg's biographer, we cannot doubt that the careful republication in the Latin, or even of a selected volume in English, would be useful; but is the present publication best? Swedenborg was careful of his dress; does not this act of his friends make his theology appear in what might be called dishabille? He not only wrote out works intended for publication, but re-wrote them with neatness for the printer; and now is he not compelled to go to press with his manuscript all unrevised? If Divine Providence guided the publication of certain works, what shall be said of the publication of those unfinished manuscripts, the publication of which Divine Providence did not authorize? We would not push the question so far as to seem to declare that we know the will of Divine Providence; we only express the doubt we have indicated.

The degree of caution which Swedenborg used may not be known to all our readers, though all have noted his exactness of statement in speaking of themes which would have excited some minds beyond the limit of calm reasoning. But, by turning to his early notes, we shall see that the caution

which he had exercised in scientific work, was increased when he entered upon a higher plane of study. Let us look at some passages showing this:—

“I cannot yet so far confirm what has been written of myself that I can swear to it by God, for I cannot know whether all the words of the description are exactly such as wholly to agree together; wherefore, at another time they must be corrected, God willing, and to such a degree, indeed, that I may seem to myself to speak the truth absolutely.”—Adv. I., n. 475.

To another passage he added the words,—

“Let it be seen whether it is allowable to insert these things when the time for printing comes.”—Adv. I., n. 943.

Again he spoke of seeing how it might be permitted him “to extend or change these words.”—Adv. II., n. 1654, note.

We note other signs of extreme caution:—

“Let it be further seen whether they [his statements] agree, and whether it is permitted to offer them to the public.”—Adv. III., n. 1964.

“Let it be seen whether it is permitted to tell anything concerning infants [in heaven].”—Adv. III., n. 2086.

“Whether these things are to be inserted, I do not yet know. I wait to see if permission be given by God Messiah.”—Adv. III., n. 3765.

“But let it be seen how this is to be expressed so that it shall be spoken prudently.”—Adv. III., n. 5021.

Signs of the same caution are to be found further on. What we have quoted was written before the middle of the year 1746. Under date of June 22, 1748, he wrote of a “kind of ignorance or obscurity” in which he was held by evil spirits so that “certain badly written, and also erroneous things, crept in.”—S. D., n. 2372. Thus he most frankly indicates the immature character of the instruction to be derived from his records of that and the preceding period. The very marked degree to which he revised for publication

the statements first written may be seen by comparing S. D., n. 228 with A. C., n. 699.

Perhaps as marked a warning as any is to be found in S. D., n. 2711, where he says, parenthetically, that it is not allowable to speak publicly of the subject alluded to,—an injunction which the present translation wholly disregards. Again, writing apparently as late as November, 1751, he adds to a paragraph the frank words “if this be true.”—S. D. M., page 79. Note, also, in S. D., n. 2894, that what has preceded is spoken of as “not always coherent.”

Even in the “Summary Exposition,” which was published in 1769, we find at the beginning, “This brief treatise is not submitted for critical examination, but is only communicated for information, because its contents will be fully shown in the work itself” [True Christian Religion].—S. E., n. 1.

In view of this caution used by Swedenborg, in full harmony with the qualities of mind which made him fit for his high duty, is it unreasonable to suggest that a question may arise as to the expediency of dressing up in finished English sentences, and publishing without sufficient declaration of its posthumous character, a manuscript which Swedenborg laid aside? Is it contended that any additional teaching is obtained in this way? Not at all. There is no fear that the purpose of Divine Providence to teach by means of a man the doctrines of the New Christian Church failed through that man’s caution or otherwise. Is it held that these posthumous publications are suitable to use in promulgating the truth? On the contrary, they may confuse the mind of the learner, while at best they only throw light on Swedenborg’s personal history.

What we would suggest comes too late, but may be spoken. The Latin editions of unpublished manuscripts put forth by Dr. Tafel are capable of improvement in punctuation and otherwise. A new edition of the Latin was greatly needed, and would have been preferable to the translation now making, because it would have benefited our scholars who alone can make use of such records to advantage.

As there is nothing in these unpublished manuscripts to

object to when understood, so their publication can do harm only when they are thrust to the front as authoritative and exact. Then they give to all opponents of the New Church a means of attack which they can use with marked effect. Are not our friends doing Swedenborg and the New Church a plain injustice?

THE "DIARY," VOL. II., NOS. 1539 TO 3240.

THE first volume of this translation, now in process of publication, was examined a year ago. The second has been at hand for some time, but required a thorough comparison with the original. The translation is found to be, on the whole, not so smooth as in the first volume, though the actual errors are less serious. We must again express our regret that no revision seems to have been made. All will agree with us that such work must not be done carelessly as from mere sense of duty, and that it cannot be done heedlessly for the sake of profit, and that the best way of doing it, if it be done at all, is to act with such care and deliberation as to make final work.

One peculiarity of this volume, giving it the appearance of being only the rough draft of a translation, is the constant use of words in parenthesis, as "amongst (with)," "before (above)," "common (general)," "alike (similar)," "boil (bubble)," "broken (impaired)," "to (for)," "dense (heavy)." This list, taken at random from a few pages, might be multiplied indefinitely, but to do so would be of no service. The translator can scarcely have done this without intending, at a future time, to revise this work, and fix his choice between beasts and cattle, beyond and across, adore and worship, and so on. The insertion of the Latin word, when there was a doubt as to the success of the rendering, is a different thing, but can be carried to an extreme, as here, where on a single page we note "conjoins (*connectit*)," "covered up (*obvelati*)," "shortly (*illico*)"; all these insertions of the Latin being entirely unnecessary.

The omission to translate the Swedish, which is found now and then in a single word or phrase, is as much to be depre-

cated here as in the first volume. If the original translator could not translate such words, there is no reason why it should not have been done before publication. For instance, when we read that some said *faseligit*, we get no idea, but the meaning is simply "horrible."—n. 3169. Indeed, the Latin equivalent of the Swedish might generally have been found in Dr. Tafel's notes.

Here also are to be found words which represent, but do not render, the original. We note "convibration" (n. 1651), "constricted" (n. 1658), "previded" (*passim*); or, to take an extreme case (n. 1605), "when a man, therefore, dwells solely in terms, and ratiocinates from them, heaping up senses, so that nothing remains but scholastic terms conglutinated together, an ignorance is induced of everything supposed to be involved." Exactly. There is certainly an ignorance, but in this case it is in the translator, whose translation here does not translate.

Of slight errors we note a number, and notice them here, so that they can be remedied:—

- | | | |
|----------|----------|--|
| Page 16, | line 29, | for "will be" (twice) read "must be." |
| 17, | 14, | for "world of spirits" read "spirits." |
| 17, | 38, | for "another" read "the second." |
| 27, | 6, | after "has" insert "in life." |
| 31, | 33, | change "1728" to "1748." |
| 32, | 32, | for "effected" read "affected." |
| 41, | 1, | for "think or speak" read "think and act." |
| 49, | 7, | "through a society of forms" should be "through the forms of societies." |
| 50, | 3, | "Let it not seem wonderful" is an error for "It must seem wonderful." |
| 88, | 23, | for "doubt and deny" read "were doubting and denying." |
| 99, | 20, | for "daily and hourly" read "long and daily." |
| 125, | 16, | for "the Lord" read "Jehovah." |

Page 131, line 4, "shielded by good spirits, by angels, and by the Lord," should be "good spirits and angels from the Lord shielded him."

- 132, 4, for "their" read "there."
- 138, 14, this title is not found in the Latin.
- 139, 24, for "may be present" read "are present."
- 143, 13, for "hatred" read "envy."
- 187, 7, "could not be confirmed" should be "could but be confirmed."
- 193, 28, to "Jerusalem" should be added the epithet "unclean."
- 213, 21, change "June 12" to "June 13."
- 221, 7, add to n. 2345 the date "1748, June 17."
- 221, 10, "certain surging-ones" should be simply "certain."
- 224, 1, for "want" read "swoon."
- 245, 4, "1740" should be "1748."
- 252, 17, for "glory" read "love."
- 254, 9, "covers over evil" should be "effects good."
- 259, 9, for "received" read "perceived."
- 275, 44, for "loss" read "less."
- 286, 13, for "in a more serious frame of mind" read "later."
- 287, 14, "man's past" should be "manifest."
- 288, 13, "interior spirits of the sphere" should be "spirits of the interior sphere."
- 290, 35, "tone" should be "truth."
- 306, 37, for "heel" read "hell."
- 326, 3, "from the Lord" should be "concerning the Lord."
- 330, 2, change "July 3" to "July 31."
- 330, 9, "but evils are previded and provided" is a sad mistake for "evils are foreseen and goods provided."
- 338, 23, for "hand" read "head."
- 339, 13, for "source" read "soul."
- 339, 35, "1784" should be "1748."

- Page 343, line 40, "10,000" should be "1,000,000."
 344, 12, "drink" should be "think."
 387, 20, "which also is gratified" is not so probable as, "to him also an answer was given."
 392, 13, for "infidels" read "the faithful."
 408, 19, change "interiors" to "spirits."
 433, 6, "secure of being extricated" should be "scarcely be extricated."
 444, 12, insert "without my knowledge."
 444, 30, for "incommunicable" read "communicable."
 445, 32, "whose" should be "who use."
 454, 30, "previded" should be "provided."
 459, 18, for "call" read "approach."
 466, 8, "persuaded" in the title should be "lose."
 480, 11, change "we" to "he."
 491, 27, change "lean" to learn."

We note a few omissions of the date after nos. 1580, 2096, 2345, 3123, and also as follows:—

- Page 21, line 33, add "wherefore such science is implanted by the Lord in what is organic."
 35, 3, add to the title "a spirit of a certain satellite."
 109, 12, after "know" add "by living experience."
 111, 1, after "man" add "who is not in faith."
 126, 7, to "angelic" add "heaven."
 129, 8, after "verities" insert "for man is a spirit."
 145, 30, insert after "efforts," "which is the same."
 202, 21, insert before last clause "I thought the soul was nothing, because I do not understand what it is."
 268, 3, after "them" insert "because of a nature opposed to theirs; for they straightway suppose that such reject them."

- Page 270, line 3, to "destroy" add "societies."
 272, 9, after "mutually" add "as brothers."
 281, 1, insert after "fear," "for some time after
 their fall they trembled with great
 fear."
 282, 34, for "are in" read "are in similar ex-
 pressions of."
 309, 27, after "works" add "and denies them to
 the Lord."
 315, 30, for "replied" read "replied to me."
 360, 34, add, after "one," "if not led away by
 fallacy."
 369, 27, after "agree" add "as pure and good."
 445, 9, add "this man does not know."

This is a small list of errors for a translator to make, especially if he had had no experience in the work. The only regret is, and we are deeply pained to find the fact, that no care in so important a matter was taken in revision, or even in the proof-reading, for even there much improvement could have been made.

We can take no space here to remark in general upon the contents of the volume, which differs but very little from the first in the character of its teaching. All is preparatory,—an honestly kept record of which the writer only asserts that its statements, "though not always coherent, are, nevertheless, of experience."—n. 2894.

TRUE love, when it feels a reciprocation, seeks to bless its object. It never thinks of itself; it never stays at home in its own bosom, waiting for gifts, and homage, and offerings; but yearns, with inexpressible tenderness, to make its object happy, and finds its best reward in seeing that end obtained.—*Rays of Light.*

BOOK NOTICES.

TWO RECENT WORKS ON THE FIRST STAGES OF THE EXODUS :—

THE HEBREWS AND THE RED SEA. By ALEXANDER WHEELLOCK THAYER.

It seems hardly worth while to follow the details of a somewhat intricate controversy, when researches are already in progress which will settle the vexed question beyond dispute. The little book before us assumes to decide the question of the crossing-place of the Hebrews, by a sharp, and it must be said unappreciative, attack upon the theory of Dr. Brugsch, and unqualified approval of that of Dr. Graetz.

The main points in the theory here approved, are, that the Gulf of Suez extended northwards so as to include "all the lakes on the line of the Suez canal, south of Lake Menzaleh;" that Rameses was a few miles west of the present Ismailia, and Pithom at or near Ismailia. It states that the march of the Israelites was first north-east, to an apparently unidentified Succoth; thence east, north of Lake Ballah, to an Etam on the northeast shore of the lake; then returning on their own path, they passed down the west shore of Lake Ballah to Pihahiroth, on that shore. Migdol is regarded as, not a town, but a watch-tower; and Baal-Zephon as "a huge stone hippopotamus, over against which the Hebrews encamped." The crossing-place, in this view, was through the southern arm of Lake Ballah, then a part of the Red Sea.

A kinder, and apparently fairer, study of the subject we find in our next book :—

THE CITIES OF EGYPT. By REGINALD STUART POOLE.

The object of this book seems to be to awaken a popular interest in the yet unexplored mounds which mark the sites of ancient Egyptian cities, with a view to the recovery of their historical treasures. With a pen both learned and loving, Mr. Poole sketches the history of the famous cities, and gives the reasons for their probable identification with existing mounds; and again and again, after setting forth the interesting remains that are sure to exist, he laments the covering of earth which conceals them from sight, but could be so easily removed.

Mr. Poole accepts Dr. Brugsch's identification of Rameses with Zoan, and of Migdol with Tell es Samoot; and says, "If we cannot point to the sites of the two intermediate stations, Succoth and Etam, we can draw a line from Zoan to Migdol, making allowance in its direction for the difficulties of the country, less in the age of the Exodus than now, and we cannot be far wrong." He gives fresh reason for believing that the Red Sea extended as far north as Lake Ballah, since the ancient military road crossed at Kantarah, to the north of the lake. He continues: "We cannot identify either Pihahiroth or Baal-Zephon. Dr. Brugsch, however, thinks with reason that Pihahiroth should be read 'the mouth of the abysses,' indicating a place of quicksands. Baal-Zephon was, no doubt, the seat of the worship of a 'Baal of the north,' a name which tells us to look for this site in the north of the isthmus."

Mr. Poole gives good reasons for not accepting Dr. Brugsch's identifications of Pihahiroth and Baal-Zephon, and for rejecting the idea that the Serbonian Lake was meant by the Yam Suph; and he adds: "In his 'Dictionnaire Geographique,' Dr. Brugsch seems to abandon the farther part of his route, and to place the scene of the Exodus in the swamps of the southeast of Lake Menzaleh, but he has not defined this view."

But these theories are scarcely read before we have news of the unearthing of ruins at Tell el Maskoutah, near Ismailia, which seem to state that they are the remains of Pithom, and that "this was the religious name of the town of which Succoth was the civil name." This statement is inconsistent with both theories, but it is not yet fully accepted. Excavations are said to be now going on at Zoan, which may throw further light upon the subject; and we may expect that the main points of the route will soon be established beyond reasonable doubt.

JOHN WORCESTER.

THE *New-Church Review* for January arrived very late, but contained much of timely interest. The leading article, which began a discussion of the "Ritual of the New Church," gave a history of the productions of our people in this direction, and spoke especially of the three liturgies printed respectively in London, 1788, in Philadelphia, 1822, and in Boston, 1829. The two earlier were much more full than the last, which the writer speaks of with some asperity. Perhaps he does not know that this was merely a singing-book, prepared by three laymen appointed as a

Committee to consider the subject of music, and that the use of this book terminated as soon as the Convention had provided a liturgy. The Boston people seemed to feel their way along with some distrust of the forms developed by the preceding era. A continuation of this article, indicative of the ritual which our doctrines would approve, is promised, and, we are sure, will be carefully read by all.

The article on "Dean Stanley against Christian Institutions," is a pointed arraignment of the genial dean, whose memory will not be held in respect by the ritualists of any section. An account of the Brama-Somaj, written in the spirit of true catholicity, follows next, and precedes the Book Notices, which are commendably thorough, and the Notes. The last department alludes to James Glen and the probable observance of the centennial anniversary of his work in Philadelphia. Mr. Glen was not of the little company which met Dec. 5, 1783, however.

The editors announce that this will be the last number, but express the belief that "the successful maintenance of a similar Review in their own or other hands is only a question of time." We believe that they deserve and will receive the thanks of all their readers for their devoted and able work, and that their efforts to establish a Review thus boldly and vigorously made, will be of permanent benefit to the Church. The production of eight such numbers has given encouragement to all thoughtful New-Churchmen.

THE MYSTERY OF CREATION AND OF MAN. By L. C. BAKER.
Philadelphia: J. B. Lippincott & Co. 1884. pp. 204.

THIS series of sermons is honest, fervent, and graceful. The writer, apparently a Presbyterian, discusses in the style of direct address, some great themes. He is evidently much interested in science, and would appeal to the scientific. In his view, he excludes the conception of a spiritual world, and, so far as we can see, gives no place to the heavens, except within the material universe. Above this God reigns, into this his Son came to overcome Satan, who is the destructive force in matter, and out of it man goes at death to be returned to it after the judgment. The "everlasting fire" is "the eternal cosmic fire of the universe," and this will devour the humanity in the evil and leave the rest. Mr. Baker, though so conservative and materialistic in his views, sometimes comes near new truth, but feels only opposition to it. Thus

he says in a note, "We are far from accepting the explanation of this mystery, adopted from Swedenborg, and now widely received, which makes man's resurrection to take place at death." He then refers to Dr. Whiton's "Gospel of the Resurrection," as confirmation of the wide reception of the New-Church doctrine. Our readers will like to know what Mr. Baker proposes in place of this. He suggests that, as our Lord took his body from the tomb, that body alone will suffice for all till the graves are opened. "If a legion of evil spirits could occupy one human body, why may not the same be true on the other side, and in the larger possibilities of the heavenly manhood, of the multitudes of spirits of just men?" And this is a substitute for the glorious truth set forth in every word of Scripture about the angels! When John fell at the feet of his risen fellow-servant (REV. xix. 10), that martyr had no feet, no form! He, like the standing multitude no man could number, was without body, and all possessed their Lord as Legion their victim in the tombs of Gadara!

MEMOIR OF CHARLES LOWE. By his wife, MARTHA PERRY LOWE. Boston: Cupples, Upham & Co. 1884. pp. 596.

CHARLES LOWE will be remembered as the Secretary for some years of the Unitarian Association, and the founder of the *Unitarian Review*. Of feeble frame and unusual energy, he was always outrunning his physical ability, and thus, though occupying high positions for brief periods as a pastor, he was as often breaking down and seeking rest in travel. The special influence of his life was due to his power of organizing, and to what is called executive ability. Extremely gentle, he was wholly fearless; a trusting follower of the Lord, he had no part in the strife of the two "wings" of his denomination. The memoir is too long, yet lacks important details. Mrs. Lowe probably forgot that the time would come when some description of her husband's appearance would be useful, and she has erred in thinking that accounts of domestic and personal affairs will be more sought for than Mr. Lowe's records of his theological views. She seems to us, if we may offer such a criticism, to be more of a denominationalist than her husband was, and thus she unconsciously diminishes his true greatness.

When, on his death-bed, he learned from his wife that she had given him to God, he answered, "Now I am relieved. Now all is just right." Later, he said to his children, "When you look at my picture, think that it says to you, Be happy and love one another."

To their mother he said, "Let the home be cheerful. My picture will say to you, I am well and happy." Again he said, "I am perfectly happy, and I have not a fear." And later he held with his wife a simple communion service, saying, "I have not always felt this emotion towards Jesus, but I feel it now." It was a sweet departure.

THE LIFE OF ULRIC ZWINGLI. From the German of JEAN GROB. New York: Funk & Wagnalls. 1883. pp. 200.

OF the same age with Luther, the Swiss reformer had not so great gifts as a leader, but was equally courageous. He did not nail theses to a church door and bid defiance to the Pope, but he equally incurred the hatred of Rome by his faithful preaching of the simple Gospel. While Luther had not such perception as to advance beyond a material view of the Eucharist, Zwingli realized a deep meaning in the words "This is my body." Called into council, Zwingli, of whom Luther had often spoken with scorn, completely worsted his opponent in argument, and at parting proffered his hand, which Luther would not take. Luther, when ill, was wont to collect his friends and make an uproar; Zwingli died quietly on the field of battle. He lacked the dramatic power of the German, but he swayed with his words the opinions of thousands. Not backed by princes, as Luther was, his life was an almost hopeless struggle; but it was a true life, and, as the future proved, a grandly successful one. The story of it should be known to all, and we commend this biography as being clearly and powerfully written, well translated, and published in neat and inexpensive form.

THE LIFE OF MARTIN LUTHER. By DR. WM. REIN. New York: Funk & Wagnalls. 1883. pp. 219.

THE compactness of this life of the great Protestant, and its cheapness, are its noticeable qualities. At the cost of twenty-five cents one gets a complete history of Luther, furnished with footnotes giving sketches of persons prominent in the movement. With skilful pen the author presents the facts and scenes which have special interest at this time, but which will always be deeply interesting. It is a personal history, and doctrines are not much entered into, except as it is necessary to do so in order to account for Luther's works and journeys. The translation is also good. We note that the famous Katie has her age unduly increased by

giving her birth-year as 1449 when it was 1499. An appendix gives some twenty estimates of Luther's character, among which Carlyle's "great not like a hewn obelisk, but as an alpine mountain," is the best.

ARIUS THE LIBYAN. New York: D. Appleton & Co. 1884. pp. 398.

AN anonymous writer has given us an undying book. Whoever the author may be, he has aimed high and has succeeded. With great boldness he has made Arius the defendant at the Nicene Council, not only the supporter of a view of the Divine personality which led to the adoption of tripersonality and to his condemnation, but the embodiment of primitive Christianity in opposition to the corrupted or legally established Church. Thus Constantine is set forth as a hypocrite seeking for political purposes the headship of the Church, and subverting by direct and indirect intimidation the adherence of the bishops to the primitive Church. Granting the writer his premises, and we know no reason to refuse, Dean Stanley to the contrary notwithstanding, this presentation of the motives of the Council is masterly in its dramatic force, and grandly descriptive in its delineations.

The book is also a picture of primitive Christianity, and tells the story of Arius from childhood, weaving in accounts of the mode of life, of the persecutions and the achievements of the Christians, of the origin of the Alexandrine Codex, and a vivid description of Libyan scenery. But the climax and the aim of the writer is reached at the Council when the youthful Athanasius reads the verse, "There are three that bear record in heaven," etc., and is replied to by the aged Arius who produces the text copied by his own martyred Thekla from the original Epistle of John, and declares the words a forgery. It is a little slip to make the father of Arius say, after Shakespeare, "A local habitation and a name," but this only calls attention to the great pains taken throughout.

We must rank the author with Ebers for his historical study, with Wallace for his dramatic power; and we commend the book as a specimen of the best literature, and as a picture of the critical period in Christian history which is essentially accurate.

THE *Andover Review* for February is very readable, though two valuable departments, those of Religious Intelligence and Archæological Notes, are omitted. But it settles more thoroughly to its

work as a review, and displays a high ambition. We note that the editorials are good, if not excellent, and we would heartily commend the one on the "Dead Line of Fifty," with its advice to ministers as to the means of avoiding intellectual decline. We think the *Review* has not yet published its "specimen copy."

THE LIFE OF PAUL. By D. H. TAYLOR. Boston: D. Lothrop & Co. 1884. pp. 367.

THE author has endeavored to supply a want felt by those who have not the larger works on the subject, and has succeeded admirably. He divides the work into five portions under the heads of "Preparations," First, Second, and Third Missionary Journeys, and a final part speaking of the closing part of Paul's life, some scenes of which are not matter of history. The book is illustrated, and has a good map. As the publication is mainly a presentation in attractive form of facts and views expressed by others, it calls for no close review, and is freely commended, not only on account of its vivid descriptions of the scenes in the life of the great missionary, but also for its careful presentation of the places and circumstances connected with the apostle's work.

CERTITUDE, PROVIDENCE, AND PRAYER. By JAMES MCCOSH, D.D. New York: Charles Scribner's Sons. 1883. pp. 46.

DR. MCCOSH is eminent for his vigorous handling of themes which many refrain from treating. His Scotch honesty knows no fear, and he does not hesitate to answer the questions of sceptics in his own way, and with much less dogmatism than might be expected. His "philosophic series," of which this is number four, makes an excellent work for young men troubled with doubts. The whole aim is given in the words,—

"I am accustomed to characterize the age as one of unsettled opinion; certainly not one of strong faith, nor yet of avowed scepticism, but of restless creed. There is a wide-spread impression that the advance of thought, and especially of natural science, has undermined old and fundamental truths both in philosophy and religion. I am endeavoring to show in this series of papers that it is not so. Some of these truths may have to be put in a new and more correct form, the defence of them has to proceed in a wiser way; but the radical principle remains as deeply and firmly established as ever."

BELIEFS ABOUT THE BIBLE. By MINOT J. SAVAGE. Boston: Geo. H. Ellis. 1883. pp. 206.

THE sermons which Mr. Savage delivers and publishes, are conversational lectures of honestly meant unbelief, spoken always so

frankly as to cause no hard feeling, and so illogically as to lead to no counter arguments. The present issue contains the usual criticism of the Bible, uttered in a manner hardly finished enough for publication. When Mr. Savage tells his Boston audiences that Genesis teaches that the world was made six thousand years ago, it may answer with them, but to publish it is to stultify himself. Yet he means to be fair. He thinks that he states all the beliefs about Inspiration, before he rejects them; but he does not do so. He says, "How gladly would I spend my time, not in criticism, but in eulogy"; and then in the next breath declares, "I am not criticizing the Bible." We think, after all, that Mr. Savage meant to be critical, though he did not succeed.

OUR CHILDREN IN THE OTHER LIFE. CHAUNCEY GILES. New-Church Tract and Publication Society. 1884. pp. 142.

OUR readers will remember the disappointment occasioned by the form in which Mr. Giles's lectures on this subject were given to the public in 1874, and will welcome their republication in a very neat form. Two lectures have been added, treating respectively of the future life of those who die in youth, and concerning education. An excellent introduction and a series of extracts from Swedenborg have also been added. Were it not that Mr. Giles sometimes inserts a matter of opinion without distinguishing it from the rest, especially in regard to the mental development of those who go very early, his work of this sort would be likely to be of very great value. As it is, this little volume is calculated to be a help to many people.

EVERY OTHER SATURDAY.

MR. HORACE P. CHANDLER has begun to publish, under the above title, a fortnightly, sixteen-page paper of the best mechanical execution, and containing original and selected matter of a character to be read by the fireside. The first three numbers have produced sermons, respectively by Phillips Brooks, Newman Smyth, and E. E. Hale, and have been filled with good stories, anecdotes of noted characters, notices of recent books, queries and their answers, and other unexceptionable literature. The undertaking deserves success in its competition with sensational periodicals, and we give it our best wishes and bespeak the friendship of our readers. The publication office is 47 Devonshire Street, Boston, and the price \$2.50 a year.

PHILOSOPHY OF HENRY JAMES. A Digest by J. A. KELLOGG. New York: J. W. Lovell Co., 14 and 16 Vesey St. 1883. pp. 47.

THE author, who writes at Somerville, Mass., has achieved a feat, of which it is enough to say that he has well accomplished his task of making a brief digest of Mr. James's philosophy found in seven works. Remarking that Mr. James "based his philosophy upon ideas derived from Swedenborg," but that it is "profoundly original," the writer proceeds to state, to some extent in the author's words, the points of a system which we have never before seen well summarized. Mr. James *was* original in many respects, yet we cannot avoid the conclusion, even after reading this masterly essay, that Mr. James was more wise in what he drew from his teacher than in what he originated.

THE articles "For the Thoughtful," in the *Mount Joy Herald*, Pa., written by J. R. Hoffer, and published also in tract form, make pleasant and profitable reading.

THE *New-Englander* for January was a number of great excellence. In the articles on the Civil Rights decision by President Patton, on Easy Divorce and its Evils and Remedies, on Unbelief, Half-Belief and the Remedy, we found much to commend; but the paper from Rev. O. L. Brastow, on the Religious Factor in Education, was full of the truth that education without religion is fruitless.

A PAMPHLET of seventy-two pages, by the Rev. Daniel Dorchester, on the "Latest Drink Sophistries," can be obtained by sending a two-cent stamp to Miss E. M. Brown, 36 Bromfield St., Boston, and will be found to be in small compass a thorough presentation of the danger and extent of the evil of intemperance both as regards the common good, and as affecting the health of the individual.

THE NEW CHURCH.

The Coming Centenary.

HAVING reached the centenary of the first public meeting of New-Churchmen, which was mainly noticed by our English brethren on the fifth of December last, we are now fairly entered upon a series of centennial anniversaries. That of the present year will have especial interest to us of America; for it was in 1784 that the first public lectures were given, namely, by Mr. James Glen in Philadelphia. Mr. Hindmarsh narrates in his *Rise and Progress of the New Church*, that, at the meeting of December 5 there were present, besides himself, J. A. Tulk, Peter Provo, Wm. Bonington, and Wm. Spence; and adds that Henry Peckitt, who, through arriving late, did not meet with them, presented himself next meeting. At the second meeting, December 12, those just named were present, and also Mr. James Glen, a Scotchman and a traveller, who had read the work on Heaven and Hell in the original Latin, while on shipboard, and now fully identified himself with the new movement. It does not appear from Mr. Hindmarsh's narrative that he learned when Mr. Glen became a New-Churchman, but we have before us a copy of the original edition of the work on the Intercourse of Soul and Body, which bears the inscription in a round hand, "19m October, 1783, James Glen," which implies that the voyage on which Mr. Glen had first found a New-Church book, when returning from America, had ended a considerable time before the December meeting, and that Mr. Glen had procured some of the works for himself on his arrival.

Mr. Hindmarsh continues by saying that "some time in the year 1784 Mr. Glen went to Philadelphia," taking a stock of the books with him. From the valuable *Annals* compiled by Mr. William Roberts, we learn that "soon after his arrival in Philadelphia, Mr. Glen delivered public lectures on the fifth, eleventh, and twelfth of June, 1784, being the first promulgation of the doctrines of the New Church on the continent of America."

Mr. Glen's advertisement is preserved, but is too long to be inserted here. It contains a summary of the forthcoming lectures in the style of the day. After referring to the Science of Correspondences, Mr. Glen announced that, "from his [Swedenborg's] invaluable writings, and [from] conversations with gentlemen who

have studied them, the discourser hopes to convey some idea and taste of this Science of sciences to the wise and good of every denomination."

The lectures were well attended, and created a permanent interest in some who became the founders of the New Church in America, one of whom, Francis Bailey, soon published translations of the "True Christian Religion" and other works. Mr. Glen did not remain long in Philadelphia, and his name is found in 1787 at the head of the list of those who entered into a formal organization in London.

Our book, which contains the autograph of James Glen, also bears the inscription, "Given me by Mr. Peckitt in November, 1809. J. A. Tulk." It thus is a souvenir of three of the first New-Churchmen.

The General Convention will meet in Philadelphia on the fourth Thursday in May, that is, on the twenty-ninth, and will probably adjourn before the important fifth day of June; but it will, we hope, take all possible cognizance of the anniversary. Mr. Glen's first advertisement appeared June 2 in the *Pennsylvania Gazette*. May it not be expected that on Monday, June 2, 1884, the papers will fully report a meeting held to commemorate the intrepid deed of James Glen, and to manifest the success with which Divine Providence has blessed his undertaking?

The Swedenborg Lecture Bureau.

It is as yet too soon to estimate the use performed by this new agency of church work, but not too soon to refer to some interesting points already brought to view.

The first point is the very gratifying energy displayed by the members, who are not all enrolled in our Societies, but who have had a desire to see something of this work done. They have raised money, we think some two thousand dollars, and expended it in publishing the cheap edition of "Heaven and Hell," of which they have disposed of near thirty thousand copies. They have circulated advertisements far and wide, leading persons to apply for books and tracts at our Rooms. They have arranged for the delivery of some thirty lectures given on Sunday evenings to audiences ranging from two to eight hundred, and they have taken pains that circulars containing synopses of the lectures should be read by many more than those who went to hear them. They have also provided full reports for the newspapers. They have

paid the expenses of lecturers and given them a fair remuneration, and they have brought the doctrines into contact with thousands of new minds.

We do not see how they could have done better, unless they had taken a different name and sent forth their speakers to tell of the New Church of prophecy, rather than of Swedenborg, and so had placed personal matters after ecclesiastical. But we cannot undertake to say that the result would have been better as to numbers interested, and we are aware that the publication of the biography by Benjamin Worcester and the willingness of Mr. George Makepeace Towle to give a lecture on Swedenborg, may have guided the makers of the plan. Our own mind finds most pleasure in presenting the great Christian doctrines in the light of the Word, and there is certainly a class in the community who are ready to study again these great themes. But we are ready to believe that the "Bureau" knows its own mind fully.

Of the results of the work already done, we may note that some opposition was started, wholly, we believe, upon personal grounds. No one, so far as we know, has challenged the doctrines, but one clergyman attacked a lecturer by bringing out allegations against Swedenborg. This was gently but thoroughly replied to before a large and sympathetic audience. Some very pleasant evidences of good performed have already appeared, and yet it may be early to speak of them. So far as we have been able to judge, the lectures delivered in our own churches have not accomplished more than the pastors would have done, while those given in other pulpits or in halls have done excellent service.

As to the usefulness of so employing our ministers there can be no doubt, provided their own work is not interfered with. It seems to be true that the best time to give such lectures is also that for the most assiduous home work; but it is also true that to go abroad somewhat increases the minister's ability to meet the states of his own people.

Already it is clear that the work now begun must go on as shall seem most advisable another year.

New-Church Lectures in London.

REV. JOHN PRESLAND has delivered in the Argyle Square Church a series of lectures which we have read with hearty interest and approval. They are dignified in style, strong in statement, clear in exposition, and not lacking in that grace which is indispensable

to the successful presentation of new religious truth. He appeals to the religious feelings of his hearers, and to their reason as well. The lecture on "Heaven and Hell" seems to us especially good. We give, as a specimen of his style, a paragraph from one headed "Why was the New Church inaugurated a hundred years ago?"

"Those, who, a hundred years ago, summoned the meeting which began the outward organization of the New Church, not only believed that the Christian dispensation had been closed, as was foretold in Scripture, and that a new era had been promised in the Word; further than this they were convinced that the Lord had fulfilled his assurances; that he had revealed from himself new principles, quick with a mightier life than had ever before gladdened the world; that he had actually come again, as he had said, 'with power and great glory' (MATT. xxiv. 30); and that he was preparing the way, by his providence, for the reception of new life and light from himself among mankind, so that he might make all things new.—REV. xxi. 5. In evidence of these convictions, they appealed to the writings of Emanuel Swedenborg, wherein, as they assured the world, they had found a system of truth which he had neither invented nor discovered, but which had been revealed to him by the Lord alone. The doctrines there unfolded were no mere rules for the regulation of a little sect, but grand and majestic laws, defining the spirit and order of a universal and endless dispensation. For the questions so peculiarly characteristic of the present age have all been anticipated and answered in the writings of the New Church. If you want a satisfactory solution of the problems concerning inspiration, or evolution, or miracles, or those suggested by the connection between the spiritual and the material, you will find all there. Necessarily, those who received these principles united together, both that they might worship the Lord according to their conscience, and also in order to obtain the strength secured by combination in their endeavors to proclaim to the world the truths they had accepted. But they never pretended to *be* the new dispensation, or to include the whole of the New Church. Their province was to supply a knowledge of the renovated conditions that were produced by the fresh spiritual forces from on high pouring into the world; to preach the gospel of our Saviour's Second Advent, so that men could intelligently coöperate with the Lord in the reception of the new light and life he was conferring upon them."

Swedenborg Publishing Association.

THE report of work done during the year 1883 by this Association, of which Rev. B. F. Barrett is President and General Manager, speaks with just satisfaction of the year's increase in the amount of contributions, and of the still greater gain in usefulness. From published letters which have been received from ministers of various connections, it would appear that a degree of usefulness has already been attained, which warrants the conclusion that larger contributions are deserved. The Association has wisely chosen to publish at low prices, but this, of course, however

desirable in itself, and however successful in the wide distribution obtained for its publications, is not possible except by means of aid received from subscribers. We note that there are but about sixty subscribers, mainly of small amounts, and would express the hope that the present year may see this list much lengthened.

The Knowable Lord.

It is not our custom to refer critically to articles printed in our MAGAZINE, for we prefer to have them criticized, if it should seem necessary, by contributors. But we would say a word in reference to the article in the present number by Rev. Edmund A. Beaman, not for the purpose of expressing our opinion upon it, but only to remark upon the idea of man's not being able to comprehend the Divine. This is palpably true as a matter of abstract reason, but the effect of the idea upon the religious mind is much modified by thought of another fact, namely, that the Lord is perfectly one in essence and quality, and therefore that to know him a little is to know his true nature. The case may be likened to that of a child who, of course, cannot know all its father knows, or fully enter into his purposes, but who safely trusts to what he does know as revealing his father's true loveliness and wisdom. So with knowing the Lord. We can receive a ray of the light and hence judge of the sun; and we can know the Lord as he reveals himself to our minds, and hence form some idea of his love and wisdom. "They shall all know me, from the least unto the greatest," is the promise; and its fulfilment, as our friend shows in the latter portion of his paper, is within the reach of all.

Good Advice.

At the centenary celebration at Manchester, England, Rev. John Christian, who has not connected himself, we believe, with our organization, spoke with much wisdom, and uttered his wishes for our development in the form of prophecy:—

"I see a Church anxious to meet, and by mutual and spontaneous prayer draw down influx from the heavens, of light wherewith to shine, and of love wherewith to heal, more anxious to meet for worship and study of the Word, than for the song and dance. I see a Church less zealous for the truth, with a zeal full of censoriousness and separation, and all conceited comparisons, than with a zeal full of milk of human kindness, outworking in a manifold philanthropy, and carrying down into every dark and barren corner of Galilee the potentialities of God's own

charity. I see a Church in the future less conservative and more radical; less tenacious of form and precedents, and more enthusiastic of humanity,—a Church the very incarnation of the doctrines of the New Jerusalem.”

Literary Work in Progress.

OUR readers are always glad to learn of literary works of permanent value which have been undertaken. Rev. R. L. Tafel, in London, is engaged upon the second volume of Swedenborg's work on the Brain, and is reducing a list of books to be studied in that connection, which list embraces thirty-five hundred titles. A parishioner of Dr. Tafel, Mr. A. H. Searle, who, by the way, does not speak nor hear, having completed his “General Index to Swedenborg's Scripture Quotations,” is now engaged upon a work on “Correspondence as a Science,” the preparation of which will occupy some years. The only literary work now going on in America, which compares in magnitude with these, is Rev. S. H. Worcester's editorship of several of Swedenborg's works in Latin, and principally of the “Apocalypsis Explicata,” with new and very full indexes of subjects and Scripture references.

Lectures on the New Age.

WE are indebted to Rev. J. F. Potts, of Glasgow, for copies of his course of lectures, though we do not always go with him in his views. His style is not quite up to the dignity of his theme. He is very honest and bold in his utterances,—two qualities which cannot be too highly commended. Certainly no one will object to Mr. Potts's criticisms, even if they seem a little disrespectful to “those primitive New-Churchmen” and “their fond, but alas! vain hopes.” By the way, however, what is brother Potts but a primitive New-Churchman?

Light for Doubters.

OUR friends of the Society in Toronto, Canada, send forth the initial number of a publication of eight pages, proposed to be issued monthly at twenty-five cents a year. It contains much information and many useful thoughts, and indicates the activity of that Society, and of its pastor, Rev. E. D. Daniels. The title seems to us not well chosen because it limits the paper to a certain class, when it really wishes just as much to reach believers. Why not “Light” alone, or “Light of Life”?

A Hint to Missionaries.

CONVERSING lately with a leading clergyman of the Unitarian body, we heard him express his favorable opinion of some lectures he had lately heard from one of our ministers, and his comments were so discriminating that we were led to take them as suggestions which might be useful to others. He said, speaking of the minister to whom he had listened, "His voice was so well modulated that it was a pleasure to listen to it; his entire belief in the truth of what he said was noticeable and prepossessed his hearers in his behalf; his reverence in speaking of sacred things was very grateful to those who were in tender states of mind; and, finally, he did not manifest a desire to convince any one against his will, but he gave utterance to his views in a Scriptural and reasonable manner, leaving his audience in the best state to receive what he said."

Patience.

A LITTLE Chicago paper, *Grains of Gold*, is making an effort to do away with the use of tobacco. We have the same opinion of the tobacco habit as the editor, but we fail to see that the calling of hard names does any good. Hatred of an evil must not be permitted to destroy our love for those subject to it.

Our Visitor from England.

WE follow with patriotic interest the letters of Rev. R. R. Rodgers in the *New-Church Magazine* (London), as he tells of what he saw in his American tour. But he sometimes causes us a strain between our patriotism, which would applaud everything he tells in a way to astonish the English brethren, and our modesty, which would lead us to prefer only a very small amount of hyperbole. But we almost gave way to a feeling not at all American, when brother Rodgers, in his last, dropped something about "butterflies so large that on many occasions I raised my gun for a shot, having mistaken them for birds." Couldn't that *many* be softened a little? And then those hailstones in the graphic account of a storm on Pike's Peak "really as large as peaches!" Does patriotism forbid one who has been longer in the Rockies from asking — "really"?

THE RELIGIOUS WORLD.

A Group of Essays.

- AN "opportunity of becoming acquainted with the ablest and most scholarly thought of Continental and American Protestant Evangelical literature," is afforded by *Lobb's Theological Quarterly* (London), the successor of Dickinson's. We have read the first number with the conviction that it reports pleasantly of the religious world. It is singular that, while there is an article on Swedenborg which appeared a year ago in the *New Englander*, and which does not suit our taste, though very honest in intention, there is no other article which does not set forth wholesome truth in the direction of our theology. The leading article discusses learnedly the name JEHOVAH, and the manifestation of it in our Lord. The writer starts upon the fact that the name denotes the nature, gives a history of the disuse of that name, and then proceeds to show that in the name of Jesus, which he defines as "Jehovah-salvation," the quality of the Divine was shown,—"God's manifested self in person." Article second is the best critique of R. W. Emerson which we have seen, and gives, as we believe, the view of his philosophy which will last. The third article, by the well-known Dr. Whiton, treats of the "Christian Aspects of Darwinism" in a way which justly sets forth what is true in that theory, saying that Darwinism teaches that God is "not the distant originator, but the present originator of all that comes into being." An essay translated from the German then follows, treating of the "Origin of the Primitive Historical Traditions of the Hebrews," and rightly arguing that they were not obtained in Babylonia during the captivity. It is shown that the connection between GENESIS i. to ix. and the Assyrian legends is not very close, and it is suggested that the pre-historic common origin of both may yet appear. And so on, with an excellent defence of the Old Testament against current criticism, a keen comparison of Luther and Loyola, a wise essay on preaching, a specially good paper on the Conditions of Successful Prayer, and some good brief papers. The pleasant thing about it is to notice that, not only is there much light in these essays, written in many quarters, but that their strength of learning, accuracy of reasoning, and fearlessness before men, combined with

reverence before God, give evidence of the wholesome effect to be produced by their republication.

Science Must Go.

UNDER this head Prof. Bowne, of Boston University, has lately printed in the *Independent* one of the best expositions we have ever seen of the assumptions made by scientists who often affect to despise faith as resting upon illogical foundations. After showing that science has a basis which is open to the same criticisms, Prof. Bowne concludes with saying,—

“In conclusion, we suggest to the critic to construct a refutation of science on the model of the familiar refutation of religion. Before the scientist speaks of science, call upon him to solve the difficulties in the theory of knowledge. Compel him, also, to solve the metaphysical problems connected with his science. Action at a distance, and the metaphysics of the ether, will be good points to begin with. Ask him next to show that the assumptions necessary to his comprehension of the facts are necessary to the facts themselves. Remind him then that the idealist disputes outright the existence of his facts, while the agnostic disputes all his inferences from them. Of course, in logic there can be no talk of science until all this work is done. To be sure the average scientist will say that he does not busy himself with such questions; and then the proper remark will be that it shows a very low grade of mental integrity to go on teaching and preaching science when it is far from made out that there is such a thing as science. Ask him if he thinks it honest to get his living by teaching what he does not and cannot know. Finally relent, and remark that his course is intelligible as one way of making a living, and the refutation will be complete. At least it will be as good as the average refutation of religion. Plainly, science must go. It is the last and, in some respects, the fairest of those anthropomorphic idols of which the human mind has been so prolific; but we must nerve ourselves to see it smitten into dust by ruthless and relentless logic.”

Heresy-Hunting.

THE Huntingdon trial still bears fruit. Rev. Prof. Welch, of Auburn Theological Seminary, speaks boldly, in the *Independent*, his convictions that only harm is done by “heresy-hunting”:—

“There are methods of repression besides those of violence and force,—methods which discourage investigation, which imply dictation rather than conviction, which watch for divergencies, and readily magnify non-essentials, and fail to discriminate between the vital and the venial, and exhibit intolerance in case of conscientious differences. Such a policy, moreover, is contradictory and suicidal, challenging the very resistance it should and would avoid. Denied fair investigation and conscientious conviction, every manly Christian, loyal to the truth, will and should declare with Luther: ‘Here I stand. I can do no otherwise, God help me. Amen.’”

The Fair Retort.

DR. DEAN, in the *American Church Review*, discusses Dr. Newton without mercy, and then adds,—

“The linguistic skill and sagacity of a Gesenius or an Ewald may be most thankfully acknowledged and profitably used. Doubtless their very conjectures and hypotheses deserve great respect from inferior scholars. But we do not hesitate to pronounce it a gross and monstrous abuse of their high gifts and attainments, and even liable to bring their very excellencies into discredit, to affect to reconstruct out of their own brains the Jewish history in utter defiance of all the traditions of the Jews themselves. The disgusted student of rationalism is constantly rewarded after wearisome toil with the miserable discovery that the dogmatism, the contradictions, the unfounded assertions which the great oracles of unbelief impute to theology, are, in fact, no where more abundant and flagrant than in their own criticisms and reconstructions of the sacred history and exegesis.”

Spiritual Hospitality.

DR. PEABODY, of Cambridge, in an article on Hospitality, in the *Journal of Christian Philosophy*, uses language in a way which will sound familiar to our readers:—

“The outward is the type of the inward; things seen, of things unseen; the houses in which we dwell, of the houses which we are; our attitude toward guests, real or potential, of our attitude of mind and heart toward thoughts which come as strangers, new, yet not therefore true, and equally not therefore false,—strangers worthy of a hospitable reception,—even though they remain not with us,—perhaps angels, whom, once lodged within, we shall not willingly let go from us. There are, moreover, some minds that will not, some that cannot, show hospitality, for hospitality supposes a guest-chamber and a home.”

“The great work of a truly liberal education is to make room for guests, to enlarge the mind in every dimension, to give it a hospitality at once generous and discriminating, and to teach it where to look for truth, how to test what claims to be truth, and so to order its own contents that they may be always accessible and serviceable for the guest and the verification of truth.”

Sabatier on the Atonement.

SABATIER, the noted French theologian, in his “L’Apôtre Paul,” has planted himself on the true ground as to the Atonement. He says,—

“The ecclesiastical theory of the Atonement, far from representing the apostle’s view, has ended in formally contradicting it. The notion of an external satisfaction granted to God, with a view of wresting from him the forgiveness of sinners, is foreign to all our epistles. Paul nowhere says that God has need of being appeased. He starts from an entirely opposite point of view. The forgiveness of sins is always a free act of God’s love. It is his sovereign and absolute grace

which has taken and which retains the initiative in the work of redemption. The sacrifice of Christ, far from being a cause, is an effect of this love. It was not accomplished, outside the sphere of Divine grace, and in a certain way, outside of God himself, with a view of determining the Divine will. 'God was in Christ reconciling the world unto himself.'

"Apology for the Thirty-Nine Articles."

WE lately referred to a sharp criticism of the Thirty-nine Articles which appeared in the *American Church Review*. To this there has been a reply under the above title, by Thomas Richey, D.D., who takes ground not often defended in these days. He says, "There is something in the world besides logic, and consistency, and the clear statement of truth." Dr. Richey's paper may be something not to be classed under these categories. Some provisions of the Thirty-nine Articles may lack logic, consistency, and truth, but we did not expect Dr. Richey to say so, unless he was secretly supporting his apparent opponent.

He also says that "resurrection means the raising again of the same body," to which it seems unnecessary to make reply, since Dr. Talmage carried out this idea to its extreme absurdity.

And then we read,—

"We have always been of the opinion that Mr. Darwin in his way has been preaching a very good doctrine to the men of the nineteenth century. It is certainly a better theology than that sung in our Sunday-schools, and by the disciples of Emanuel Swedenborg in the hymn 'Would I were an angel.' It is something to know that man's animal nature, with its instincts and its passions, is just as much a part of a man as his spiritual being, and is deserving of some other fate besides that of annihilation."

Here we have some difficulty in understanding the doctor. He refers to a hymn which we do not know, or we might have a clue to his meaning. If he means that we believe that man goes into the other life without a mind, or without the mind of natural feelings and thoughts, he is, of course, mistaken. If he means that instincts and passions are of the body and not of the mind, he is wholly at variance with common sense. We think the doctor has formed an idea of the New Church and of the theology of Sunday-schools which is not derived from examination. He surely cannot mean to condemn the aspiration to be an angel, for if this and the Holy Word, which causes this aspiration, are to be given up, nothing but the Thirty-nine Articles would remain. As they

are independent of logic and consistency, they would not perish with them, but they would be a feeble support in the way of life.

The disposition to call on Darwin, simply because his conclusions were so grossly material as to combine with the old belief in material resurrection, does not strengthen Dr. Richey's position. It is an appeal which Christians cannot safely make, thereby sinking their level to that of the atheistic sort of science; and this whole paper impresses us with the opinion that the critic of the Articles was right.

The Inter-Ecclesiastical Congress.

WE approve so heartily the idea of such a meeting, that we would keep our readers informed of the progress of it. In the *Christian Union* has appeared an article upon the subject, giving some replies received from those to whom the circular was sent. One wrote thus:—

"My personal feelings run out strongly toward any movement tending to bring us together in a 'unity of strong differences,' and I would not have one of those differences foreshortened from any desire to make unity between Christian people. All of them are probably needed, and all are the bringing up of some one overlooked portion of God's Word. If the millennium is ever to come upon our distracted Christendom, it will be when we are strong enough and large-minded enough to thoroughly respect and rightly estimate the truth held by all parts of God's people."

Out-Doing Swedenborg.

THE *Universalist Quarterly* says that "Beyond the Gates" and the "Little Pilgrim" "seem to be largely Swedenborgian," and that the book "Gates Wide Open" "is a more extended and realistic description, entering into all sorts of detail regarding the occupations and amusements of the spiritual world, leaving nothing to the imagination of the reader, and out-doing even Swedenborg." This is evidence that the critic has never read Swedenborg, whose treatise on Heaven and Hell does not enter into "detail" at all concerning "the occupations and amusements of the spiritual world," though it does give the laws of eternal life, which, as he says, "stand forth in the Word."

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